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A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

BY JOHN SHAKESPEAR,
PROFESSOR OF ORIENTAL LANGUAGES AT THE EAST-INDIA COMPANY'S
MILITARY SEMINARY.

سُخَن کی طلبگار ہیں عَقلمند “سُخَن سِي هِي نامِ نِکویان بُلند”
سُخَن کی کریں قدر مَرَدانِ کار “سُخَن نامِ اُن کا رَنجی ہر قرار”

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TRADING TO THE EAST-INDIES :

THE THIRD EDITION OF

THIS GRAMMAR,

PUBLISHED UNDER THEIR PATRONAGE,

IS,

WITH GREAT DEFERENCE AND RESPECT,

DEDICATED BY

THEIR MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

THE AUTHOR.

London, 1st June 1826.

ADVERTISEMENT.

THE chief aim in this work is to exhibit the outlines of Hindustani grammar on a reduced scale, yet so, that no material object may be passed unnoticed or ill defined. The rules of Prosody, however, in Hindustani being, like those of the Persians, borrowed from the Arabic, are omitted altogether; partly because they occur in various other works, and partly because they seem an object of but little moment to European students of this dialect in general: and, the chapter on Syntax is limited generally to such peculiarities, as differ from the idiom of the English.

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are

noted, where they may appear requisite for that purpose and can be introduced: yet, the vowel *fat'ḥa* is commonly omitted, and ought in most instances to be understood if some other vowel or *jāzm* is not marked; except, however, before the *wāw-i-maj'hūl* and the *yā-i-maj'hūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and, except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, too, the letters ت and د are here marked thus ت , د , ت , د when used to represent the Indian ट ठ ड ढ ; though, it may be noticed that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ب written over these letters. The round form of the letter ا is, also, here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; as کھ *khā* for खा : but, the long form is distinctively used in other cases; so کاه *kahā* for कहा . And, for the guidance of learners in

the pronunciation, the نُونٌ مَنَّةً or nasal *mān*, is when final, in the body of this work, distinguished by an additional point superscribed ; as نٌ : in the most common practice, however, of the people of India, which is generally followed in the Appendix, it is denoted by ن simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the beginning of the work, is deciphered in Roman characters : but, the Arabic letter ع after the practice of Meninski, is signified by a small figure of itself, thus " : and the Sanskrit *visarga* (:) or the final , called هَائِي مَخْتَلِي is not noticed in the Roman characters ; it being almost imperceptibly if at all sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts ; the first division containing what is most general or most important, whilst the second comprises the anomalies, the particular variations, or observations of inferiour moment :

so that the learner may at discretion commit to memory the first part only, or the whole.

From the copious list of the most common verbal roots, in the Appendix, a great number of useful words may be derived, by changing the neuter into active or transitive, and the latter into causal verbs ; and, also, by observing what portions of a verb may be used substantively, agreeable to the methods of derivation explained in the Grammar.

To Mr. Charles Wilkins, well known in the various departments of Oriental literature, the specimens of writing in both the Persian and Nagari characters are wholly due ; but the author gladly seizes this opportunity of acknowledging, that he is under still weightier obligations to that gentleman, for advice and assistance liberally imparted in many other respects.

In this impression several additional remarks, which experience in teaching and further acquaintance with the language point out as likely to be useful to

A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

CHAPTER I.

The Alphabets and Orthographical Marks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp) or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but, it is also termed *Rekhta* (scattered), on account of the variety of languages interspersed in it; though this name is said to be more

peculiarly applied to poetick compositions, formed, in the language here treated of, agreeable to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it appears to be the Hindavī, formerly prevalent in the extensive empire, of which Canoj was the capital; * or, the existing dialect of the district of *Braj*, called *Braj Bhākhā*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish and other words; thus forming the modern Hindūstānī. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as in the Devanāgarī or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

* See Mr. Colebrooke's Dissertation on the Sanskrit and Prākṛit Languages, in the seventh volume of the Asiatick Researches.

PERSIAN ALPHABET.*

Names of the Letters.	Letters.	In Roman Letters usually denoted by	Names of the Letters.	Letters.	In Roman Letters usually denoted by
اَلِف <i>alif</i>	ا	<i>a, ā, i, u</i>	صَاد <i>ṣwād</i>	ص	<i>ṣ</i>
بِي <i>be</i>	ب	<i>b</i>	ضَاد <i>ẓwād</i>	ض	<i>ẓ</i>
پِي <i>pe</i>	پ	<i>p</i>	طَوِي <i>ṭoe</i>	ط	<i>ṭ</i>
تِي <i>te</i>	ت	<i>t</i>	ظَوِي <i>ẓoe</i>	ظ	<i>ẓ</i>
ثِي <i>ṭe</i>	ث	<i>ṭ</i>	عَيْن <i>āin</i>	ع	<i>ā, i, u, ḡc.</i>
جِيم <i>jīm</i>	ج	<i>j</i>	غَيْن <i>ghain</i>	غ	<i>gh</i>
چِي <i>che</i>	چ	<i>ch</i>	فِي <i>fe</i>	ف	<i>f</i>
حِي <i>he†</i>	ح	<i>h</i>	كَاف <i>kāf</i>	ك	<i>k</i>
خِي <i>khe</i>	خ	<i>kh</i>	كَاف <i>kāf</i>	ک	<i>k</i>
دَال <i>dāl</i>	د	<i>d</i>	گَف <i>gāf</i>	گ	<i>g</i>
ذَال <i>zāl</i>	ذ	<i>z</i>	لَام <i>lām</i>	ل	<i>l</i>
رِي <i>re</i>	ر	<i>r</i>	مِيم <i>mīm</i>	م	<i>m</i>
زِي <i>ze</i>	ز	<i>z</i>	نُون <i>nūn</i>	ن	<i>n</i>
ژِي <i>zhe</i>	ژ	<i>zh</i>	وَو <i>wāo</i>	و	<i>w, v, ū, o, au, ḡc.</i>
سِين <i>sīn</i>	س	<i>s</i>	هِي <i>he†</i>	ه	<i>h</i>
شِين <i>shīn</i>	ش	<i>sh</i>	يِي <i>ye</i>	ي	<i>y, ī, e, ai, ḡc.</i>

* The characters of this alphabet are read from right to left.

† Called by way of discrimination حَائِي حُطِّي (*hā-i-huṭṭī*) as the other

‡ *He* is termed هَائِي هَوَز (*hā-i-hawaz*) or هَائِي مَدَوَز (*hā-i-mudawwara*).

The short vowels and other orthographical signs are,

- زَ (zabar) or فَتْحَة (fat'ha), denoted by *a*.
- زِ (zer) or كَسْر (kasr) or كُور (kasra), denoted by *i*.
- پَش (pesh) or زَمْ (zumm) or زَمَّة (zamma), denoted by *u*.
- هَمْزَة (hamza) which is always initial in a syllable, and which is uniformly moveable or accompanied by one of the vowels above noticed, whilst *alif* is always quiescent or devoid of them: so, in اَب (ab) the first letter is rightly termed *hamza*; but, in بَا (bā) the second is *alif*.
- or جَزْم (jizm), which shews that the subscribed letter is سَاكِن (sākin) *quiescent*, that is, having no vowel to be sounded after it.
- مَدَّة (madda) or مَدَّ (madd), which placed over ا (alif) called then اَلِيفٌ مَمْدُودَةٌ (alif-i-mamdūda) extends its sound; *hamza* and *alif* being in such cases united: so in آب (āb) *water*.
- تَشْدِيد (tashdīd), which shews that the letter underneath must be pronounced double: so, in سَمْعًا (sumnā) *to hear*.
- وَصْل (wasl), which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation; as اَخِرَ الْأَمْرِ (ākhiru-l-amr) *the end of the affair*: and, the ل (lām) is converted in sound to the next following letter, if this

be ل or ن, which then takes *tashdīd*, and is pronounced as double; so, عَوَامُ النَّاسِ (*āwāmmu-n-nās*) *the common people*.

To these may be added the Arabic تَنْوِين (*tanwīn*)* formed, in writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha*; so, خُصْرُ (*khuṣūṣu*) خُصْرِي (*khuṣūṣin*) خُصْرًا (*khuṣūṣan*) *particularity, particularly*: the vowel in

* Of the terms here used, زیر and زیر are Persian words, the rest are Arabic. زیر *above* and زیر *under* are given as names to the vowels from their respective positions: پیش *before*, on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the fore part of the mouth: فَتْحَة *opening*, because the vowel is pronounced with the mouth open: كَسْر *breaking*, because the voice is broken, as it were, in the enunciation: مَمْلُوعَة or مَمْلُوعَة *contraction*, from the manner in which the lips are drawn together: هَمْز *compression*, as it is uttered with a slight compression of the throat: جَزْم *amputation*, because the letter over which it is placed is severed from the following in pronunciation: مَدَّة or مَدَّة *extension*, because it prolongs the enunciation of a letter: تَشْدِيد *corroboration*, as it doubles the power of a letter: وَصْل *conjunction*, from its joining together words: تَنْوِين *nūnātion*, or addition of the sound of the letter ن (*nūn*).

such cases taking after it the sound of ن (nūn) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other; the *d̄c̄mans* or final curves of many, and the appendant line of the *mīm*, being omitted before a subsequent letter in the same word: the characters ز ز د ا and , however, admit not of curtailment in any shape, or of having any letter subjoined to them, except occasionally in the broken or running hand; and the usual compounds ک (*kā*), گ (*gā*), ل or ل (*lā*), and ه (*hā*), might arrest the progress of the learner, were they not here submitted to his observation.

The Arabic names of the letters, as well as the Arabic or Persian letters and descriptions of various combinations of letters, which are adopted to represent peculiar elementary sounds in Hindustani, &c. will be given in the Appendix.

THE DEVANĀGARĪ ALPHABET.*

VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ऋ *ṛi*, ॠ *ṛī*;†
 लृ *lṛi*,† लृ *lṛī*;‡ ए *e*, ऐ *ai*; ओ *o*, औ *au*;
 · ṇ, *n* or *m*; : *ah* (final *h* silent) or *a*.

CONSONANTS.

क <i>ka</i> ,	ख <i>kha</i> ;	ग <i>ga</i> ,	घ <i>gha</i> ;	ङ <i>nga</i> .†
च <i>cha</i> ,	छ <i>chha</i> ;	ज <i>ja</i> ,	झ <i>jha</i> ;	ञ <i>nya</i> .†
ट <i>ṭa</i> ,	ठ <i>ṭha</i> ;	ड <i>ḍa</i> ,†	ढ <i>ḍha</i> ;‡	ण <i>ṇa</i> .
त <i>ta</i> ,	थ <i>tha</i> ;	द <i>da</i> ,	ध <i>dha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>pha</i> ;	ब <i>ba</i> ,	भ <i>bha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> .	
श <i>ṣa</i> ,§	ष <i>ṣha</i> ,§	स <i>sa</i> ,	ह <i>ha</i> .	क्ष <i>kṣha</i> .§

* Read from left to right.

† These letters are very rarely, and some of them, perhaps, never used in writing Hindustani; but they exist in this alphabet as necessary for the language to which it was originally applied.

‡ उ and ढ are frequently pronounced rather as *ṛa* and *ṛha* by reverting the tip of the tongue to the palate; and, to denote this variation, a point may be subscribed, as उ *ṛ̣a*, ढ *ṛ̣ha*.

§ श has properly the power of *s* uttered by applying the tip of the tongue to the forepart of the palate; but, it is also generally adopted to represent the Arabic ش (*shin*): ष is sometimes sounded as *kṣha*: and क्ष as *chṣha*.

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ and the rest are denoted by the following letters :

१ ē; २ i, ३ ī; ४ u, ५ ū; ६ ri, ७ rī;* ८ lri,* ९ lrī;*
१० e, ११ ai; १२ o, १३ au.

Though, in repeating the alphabet, it is usual to say a, ā, i, ī, &c. ka, kha, ga, gha, &c. simply, as noted above; yet, in naming the letters, कारः (*kāra*) or कार (*kār*) is generally added to the sound of each : so, अकार (*akār*) the letter अ, ककार (*kakār*) the letter क; but the mark for a silent nasal is called अनुस्वारः (*anusvāra*), as : (final *h* silent) is termed विसर्गः (*visarga*).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :

अक आका इकि ईकी उकु ऊकु ऋक् ॠक् लृक्
aka . ākā . iki . īkī . uku . ūkū . ṛikṛi . ṛīkṛī . lṛiklṛī.

लृक् एके ऐके ओको औको

lṛiklṛī . eke . aikai . oko . aukau.

The vowel अ is never written, except at the beginning of a word ; and its sound is inherent in all open consonants, which no other vowel follows, or which have not a

* See note † in the preceding page.

mark of elision subscribed, as at the end of दिश् (*diṣ*) *region*. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last; so, क्ल *kl*, द्ध *ddh*, त्त्न्य *tsny*; some consonants, however, retain the upright stroke though another be subjoined, as क्क्य *kky*: and, in a few of the compounds, little or no resemblance appears to the simple letters; as in ज्ञ *jny*, क्ष *ksh*: and, the letter र when immediately following a consonant takes a peculiar form beneath it, as क्र *kr*, द्र *dr*; but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ^ˆ as र्क *rk*, र्ग *rg*; and this letter is in grammars generally called रेफ (*reph* or *repha*)*.

To denote such Arabic or Persian letters as have no

* The most usual compounds of the consonants, in the Devanāgarī characters, are given on the plates subjoined to the work.

exact correspondents in the Nāgarī alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice of the people of India, points may be adopted beneath the letters in such cases to shew the extraordinary use made of them : thus,

म	for ث	त	for ط
ह	— ر	ज़	— ظ
ख	— ع	ज़	— غ
ज़	— ذ	ग	— غ
ज़	— ز	फ	— ف
ज़	— ر	क	— ق
म	— م	!	(final) ى (alif-i-makṣūra)
ज़	— ض	न	for ّ (tanwīn)

In certain European works, however, the following characters have been preferred to some of those before given,

वस्यहयचकककयवऊऐऐस्म

ثن آي اُو و كه ط ژ ز نه ح ج ه ث ب for

but such distinctions are not usual in the manuscripts of the natives.

A single stroke thus ॥ is used at the end of a hemistick, and a double one thus ॥ at the end of a distich, as well as on other occasions, to mark the divisions in composition.

CHAPTER II.

On Pronunciation.

ا a. According to the orthography of the Arabs, initial *alif* (ا) has no sound but that of its accompanying vowel, which, in this case, is *fat'ha* ('); and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ ā, like *a* in *all*, or *aw* in *bawl*; being the foregoing letter prolonged in sound.

إ i, as *i* in *fin*, being the power of the vowel *kasr* (.) merely in the Arabic character.

اي ī, as *ee* in *peer*; being the last doubled in sound.

و u, like *oo* in *wool*; or as *u* in *pull*, *full*; being the power of the Arabic vowel *zamm* (') simply.

وو ū, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

ع e, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i-maj'hūl*, apparently so termed because not known in the Arabic; and, though of frequent occurrence in the Persian language, it has no peculiar mark or character to distinguish it.

آئ ai, like *i* in *dire*, *bite*, or *ei* in *height*; being, in Arabic, a compound of *fat'ha* and *ye quiescent*.

ॐ ओ *o*, as *o* in *bone* ; being the power of *waw-i-maj'hul*, so termed because unknown in Arabic ; and, though of frequent occurrence in the Persian language, it has no distinctive character or mark in the Persi-Arabic orthography.

औ औ *au*, like the German *au*, or the English *ou* in *our* ; being, in Arabic, a compound of *fat'ha* and *wāw* quiescent.

ब ब *b*, as the English *b*.

भ भ *bh*, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

प प *p*, as the English *p*.

फ फ *ph*, as *p* with an aspiration, sensibly though closely expressed as one letter only.

त त *t*, as in *tube* nearly ; being uttered softly by applying the tip of the tongue to the roots of the front upper teeth.

थ थ *th*, like the last, sensibly aspirated, yet closely as one individual letter.

ड ड *ṭ*, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the head. This *ṭ* and the *ḍ* following are pronounced by turning and striking the tip of the tongue higher on the palate than in uttering the English letters of these forms ; whilst the ण (ṇ) and ञ (ṇ) are prolated with the point of the tongue on the roots of the front upper teeth.

- ३ ठ *th*, as *t* with an aspiration, sensibly but closely expressed as one letter.
- ۛ स *s*, as *s* in *siv* by the Indians ; but, by the Arabs more like *th* in *this*.
- ८ ज *j*, as *j* in *judge*.
- ५ झ *jh*, as *j* with an aspiration sensibly uttered together.
- ६ च *ch*, as *ch* in *church*.
- ५ छ *chh*, as *ch* with an aspiration sensibly expressed together.
- ५ ञ *chh*, as the last described.
- ८ ह *h*, as *h* forcibly expressed.
- ८ ख *kh*, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.
- ۛ ढ *d*, as *d* in *dew* nearly ; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.
- ۛ ध *dh*, as *d* with an aspiration sensibly yet closely expressed as one letter.
- ३ ड *ḍ*, as *d* in *dull* nearly ; but, this letter, like the *t* preceding, must be uttered by striking the tip of the tongue on the palate : see under ۛ ठ *t*.
- ۛ ढ *ḍh*, as *ḍ* with an aspiration sensibly uttered together.

ز ذ̣ z, like z in *zeal* by the Indians; but, by the Arabs,
as dh.

ر r, as r fully sounded with the tongue vibrating on
the palate; or, as in the French *amour*.

رِ ri, as ri in the English word *river*.

رِ r̄, as the last prolonged in sound.

ز̣ ẓ, as r pronounced with the point of the tongue re-
verted on the palate, like as in uttering ذ̣ or ذ̣̣.

ز̣̣ zh, as the last, aspirated.

ز z, as z in *zeal*.

ز zh, as s in the English word *pleasure*: or, as the
French j in *jour*, &c.

س s, as s in *sin*.

ش sh, as sh in *shine*.

ص ṣ, as s in *sin* by the Indians.

ض ẓ, as z in *zeal* by the Indians.

ط ṭ, as t in *tub* nearly by the Indians.

ظ ẓ̣, as z in *zeal* by the Indians.

ع ā, this letter, with the Arabs, is a guttural conso-
nant of peculiar utterance; by the Indians, however,
it is often but very slightly if at all pronounced; and,
the mere vowel used with it is noted, in the Nāgarī cha-
racter, when it exists at the beginning of a syllable; so,
in that character, for ع, अ may be adopted; for ط, आ;

for ع , د ; for ي , د ; for ي , د ; for ي , د ; for ي , د ; for ي , د ; for ي , د .

غ gh , as g uttered in a peculiar manner deeply from the throat, much like the Northumbrian r ; or, as the sound gha , gha , gha , formed in gargling.

ف f , as f in *fin*.

ک k , as k uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound.

ک k , as k in *king*.

خ kh , as k with an aspiration sensibly expressed.

پ ph , as the last described.

گ g , as g in *give*.

ق gh , as g with an aspiration sensibly expressed.

ل l , as the English l .

م m , as the English m .

ن n , as the English n .

و or ن n , a nasal sound merely, like that of the French

* In the Roman characters, following the practice of Meninsky, the letter ع when initial in a syllable is here represented by a small form of itself written over its subsequent vowel; and, when in the middle or at the end of a syllable, by the same mark placed after the vowel which goes before in pronunciation; so, عَاقِل $âqil$, مَاح ma^a .

in *sans*, *bon* : but, by the Nāgarī character any nasal, when silent, may be represented.

و or ن ٴ n or *ng*, like the nasal last noted ; or, as '*ng*' in *king*. This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes ; but in writing the Hindustani, they are generally denoted by the characters last described, and pronounced as such.

و or ن ٴ n or *ny*, uttered nearly as the last preceding ; or, more properly, by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open : something like *gn* in the French *digne*.

و or ن ٴ n, as *n* sounded with the point of the tongue reverted to the palate.

, ٴ v or *w*, as *v* or *w* in English ; or rather a sound between them : in the Arabic characters, however, this letter subsequent to *fat'ha*, becomes *au* ; to *zamm*, *ū* ; and, when *maj'hūl*, it is sounded *o*, as before noticed. But, in some Persian words, , (ٴāo) though written is omitted in pronunciation, a slight sound of *zamm* (') only being imparted by it ; as, خواب (*khāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called وار مَعْدُوله (*wā-i-mā'dūla*) *the passed by* ٴāo ; and, may in the

Nāgarī characters, if the *y* is actually written, be distinguished by a point underneath, as well as in the Roman, so य ष or y.

ह *h*, as *h* in the English *horse, house*: when final, however, in Indian and Persian words, this letter is sometimes but very slightly if at all sounded, being then termed هـ مخفی (*hā-i-mukhtafī*) *concealed he*, in Arabic; in which case, it may be denoted by : (*visarga*) in the Nāgarī character, and may be omitted in the Roman.*

ي *y*, as *y* in the English *yoke, your*; in the Arabic character, however, this letter becomes, together with the preceding vowel, if *fat'ha*, *ai*; if *kasr*, *ī*; and, if it is *maj'hūl*, it is sounded *e*, as noticed above. When, moreover, in some Arabic words, a *ye* final is preceded by *fat'ha*, it is then called اَلِف مَقْصُورَة (*alif-i-maqṣūra*) *abbreviated or restricted alif*; and, being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus, ! *a*, and sounded as these letters; so تَالِي (*tālī*); but when joined in pronunciation to a following word, it has the power of *fat'ha* only, as, عَلِي أَصْبَح (*ālā-ṣ-ṣabāḥ*). In certain Arabic active participles, as

* At the end of certain Arabic words, this letter may be found written with two points above it, when it takes the sound of ت; so, in خَلْفُ الرِّجْلِ (*khulāṣatu-l-hind*).

well as in some Persian words, too, the letter *ي* immediately following an *alif* takes, like the *hamza-i-mulaiyana* to be noticed in the Appendix, the sound of *ī* or *kasr* only; so, in *کابل* (*kā'il*) and in *آزمایش* (*āzma'ish*).

$\left. \begin{array}{l} \text{अन् } a\bar{n}, \\ \text{इन् } i\bar{n}, \\ \text{उन् } u\bar{n}, \end{array} \right\} \begin{array}{l} \text{as the respective vowels with the sound of } \text{و} \\ \text{(ن)} \text{ superadded.} \end{array}$

We may further remark that, in certain Arabic words, *ī* (*alif*) is sounded though not written; and, in some instances, it is represented by another letter; but, in such cases, the actual sound had best be attended to in the Nāgarī and Roman characters: so, *الله* *अल्लाह* (*allāh*) *god*, *صلوة* *मुल्लात* (*ṣalāt*) *prayer*.

CHAPTER III.

On the Noun.

1. The Arabic term *اسم* *name, noun*, is applied by the Muhammadans not only to *nouns substantive, nouns adjective, and nouns of number*, but to the *pronouns* as well as to the *past and present participles*: for Europeans, however, the divisions and terms of grammar, to which they are accustomed, may prove most convenient, and will there-

fore be here generally adopted; but, the grammatical terms, borrowed from the Arabic and applied by the people of India to the dialect here treated of, will be sub-joined in the Appendix.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive*; but, on the contrary, such as spring from verbs or other nouns may be termed *derivative*. A noun substantive is the name of a thing whether real or imaginary: an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus *گھوڑا* *a horse*, is a primitive noun substantive, and *اچھا* *good*, an adjective of the same description; but *بولی* *speech* is derivative from *بول* *to speak*, as *ہندی* *Indian* is from *ہند* *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied; as, *جورو* *a wife*, *خیم* *a husband*: in others, the finals ا (a) آ (ā) آن (ān) frequently denote masculines; as ا (a) این (īn) ت (t) ش (sh) ن (n) do feminines: but, most pure Sanskrit and Arabic nouns ending in آ (ā), and some of the latter tongue terminating in ا (a) are feminine. As to the letters of the Persian alphabet, the names of ب ب ت ت ج ح د ذ ر ز ط ظ و ی are feminine,

and those of the rest are masculine. Arabic verbal nouns of the form تَعِيْل are perhaps all feminine, except تَعْوِيْذ *fleeing to God for protection*, which is masculine.

¶ Rules, however, on the subject of gender are extremely vague in the Hindustani; and, practice in the language must be appealed to as the only sure guide: for, though بَانِي *water*, مَجِي *clarified butter*, نَجِي *curdled milk*, حَيِي *life*, مَرِي *a pearl*, are perhaps the only words terminating in يِي which are masculine, unless by nature; yet many ending in ت (t) ش (sh) or ن (n) are of that gender and consequently exceptions to the foregoing remarks. نَوَكِر and خِدْمَتَكَر *a human being*, اَسَامِي *a client*, and تَوَكِر and خِدْمَتَكَر *a servant*, كَاكِر *an infidel*, and the like, are naturally of both genders, because applicable to either sex; and some words, such as نَكِر *care*, جَان *life*, may be used indifferently as masculines or feminines.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if ا (a) آ (ā) یا (yā) آن (ān) (yān) or اِي (ī) to اِي (ī) اِيْن (īn) ان (an) or اِن (in); as شَهْزَادِي *a princess*, from شَهْزَاد *a prince*; بِيْغِي *a daughter*, from بِيْش *a son*; بَرَاِي *foreign*; دَسْوِيْن from دَسْوَان *tenth*; بَاِيْن from بَاِيَان *left (not right)*; دَهْوِيْن *a washerwoman*, from دَهْوِي *a washerman*; دُلْهِيْن *a bride*, from دُلْهَان *a bridegroom*: and, if the last letter is any other vowel, or a consonant, the fe-

the same in the nominatives of both numbers. Feminine nouns, whose singular termination is اِی (ī), assume اَن (ān) for the nominative plural; and, to other feminines اِین (en) is added for the same purpose. So, پالہ *cups*, from پالہ; لڑکے *boys*, from لڑکا; لڑکیاں *girls*, from لڑکی; کتابیں *books*, from کتاب.*

¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of اَن (ān) or هَا (hā) or جَات (jāt) to the singular; as, ماتیایاں *cupbearers*, from ماتیایا; سالیاں *years*, from سال; مَویجات *provinces*, from مَویہ. But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic; of which the most common are like مَوجودات *beings*, from مَوجود; اَخبار *news*, from خَبر; عَنایم *elements*, from عَصَر; عَلَمَات *the learned*, from عَلَم; خُطُوبَات *letters*, from خُطُوب; اَنبیاء *prophets*, from نَبی; and, sometimes the Indian

* If the singular ends in *nūn-i-ghunna*, this letter is usually dropped before the terminations of the plural; as, بَنیّین *traders*, from بَنیّی; بَہون *ryebroves*, from بَہون.

† Words ending in د called هائی مُختَفِی change that letter to گ (gāf) before this plural termination; as, مَاندگان (*māndagān*) from مَاند (*mānda*) *tired, left*.

affix اون (*on*) is superadded to these plurals of the Arabs ; as, احكامون instead of احكام, from حُكْم *an order*.

6. Before postpositions, expressed or understood, masculine nouns, ending in ا (*a*) آ (*ā*) or آن (*ān*), generally convert those finals to ای (*e*) اِی (*e*) or این (*en*) respectively, in the singular ; and, if ي immediately precedes a final ا the former is usually dropped in the inflection : but, the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are denoted by the affix اون (*on*),* except the vocative, in which it is usually او (*o*) : and, before these terminations, masculine nouns that have converted ا (*a*) or آ (*ā*) to ای (*e*), as well as all feminines, drop the nominative sign ای (*e*) آن (*ān*) or این (*en*), but other masculines remain entire. So بَنَدِی کا *the slave's* from بَنَدِی کر, گھوڑِی to *the horse*, پُرانی from پُرایا *of another*, بائیں to *the left*, خُداکِی واسطِی *for the sake of God*, راجاکی لَی *on account of the prince*, گھر مین *in the*

* In the Braj dialect, however, ے or ی is added for this purpose ; as, دیوں کی دیو *God of gods* ; تین تین تین *from the eyes* ; and, in Hindustani, such a word as پاؤ (*pāim*) *a foot* becomes پانوں (*pāñon*), &c.

of the genitive;* and, in the common construction of the language, this noun immediately follows the postposition : thus, before a masculine nominative singular *کا* (*kā*) is used, as *بندی کا گھوڑا* *the slave's horse* ; before a masculine singular acted upon by another postposition, or before a plural of the same gender in every case, *کی* (*ke*), as *بندی کی گھوڑی کو* *to the slave's horse*, *بندی کی گھوڑی* *the slave's horses*, or *بندی کی گھوڑوں کو* *to the slave's horses* ; and, before a feminine noun in every case and number, *کی* (*kī*) is adopted, so *بندی کی* *the slave's mare*, or *بندی کی گھوڑیاں* *the slave's mares*.

¶ The rest of the postpositions admit not of change, and are used as *راجا کی تین* or *راجا کو* *to the prince or the prince* ; *شہزادی سے* *from the prince* ; *دروازی پر* *at the door* ; *گھر میں* *in the house* ; *اُس عرصے میں* *in that space of time*. But besides the postpositions above mentioned, there are many words adapted to a similar purpose ; and, as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, *کی* (*ke*) or *کی* (*kī*) before them,

* To the classical scholar this particle may, perhaps, best be explained by representing it as the termination of an adjective, liable to inflection for the purpose of agreeing with the substantive to which it has reference. Something very similar occurs in the Sanskrit, from which this is apparently derived.

to other languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used ; and, it is denoted, if actually written, after a consonant by *zer* or *kasr* as in pronunciation it takes the sound of that vowel ; subsequent, however, to words ending in *ā* (he) silent, called *hā-i-mukhtaṭṭāfī*, or in *ī* (ye), it is generally signified by *ʾ* (*hamza*) ; but, when *ā* (*alif*) or *ō* (*wāo*) precedes, *ī* (ye) must be employed ; so, *مُشِير خَاقِي شَاه* *privy counsellor of the king*, *بَنْدِ خُدا* *servant of God*, *هَوَايِ خُوب* *good air*. When, moreover, two Arabic substantives come together, or a substantive is followed by its adjective in the Arabic construction, the latter of the two words takes the article *al* and they are united in pronunciation, the sign *wasl*, before explained, being either written or understood ; as, *طَالِبُ الْعِلْمِ* *a seeker of knowledge, a student*, *لِلَّهِ الرَّحْمَانِ* *to the merciful God*.

¶ Both Arabic and Persian prepositions are, at times, used either with, or without, the Hindi postposition *ki* (*ke*) and inflect the subsequent noun, if it is capable of inflection ; as, *بَعْدُ چَند رُوزِی* *after some days*, *فِي الْفَوْرِ* *in the instant*, *بِإِلَهِ* *by God*, *بِرُعْصِی* *on the contrary* : and, *izāfat* may precede the noun though *ki* follow, or it may be omitted, or even both the genitive signs may be dropped ; as, *بَغِيرِ مَرْبِی*

بغیر از کھائی, بِدُونِ خُدا or بِدُونِ خُدا *without a patron, besides God*,
 without eating.

10. In declension, such of the people of India as follow the system of the Arabs, allow the noun, with respect to cases, if the *حَالَتِ نَدا* or vocative be excepted, but two variations from the nominative, calling the latter *فَاعِل* (*actor*), the genitive *اِمَانَت* (*relation*), and the dative, accusative, and ablative *مَنْعُول* (*acted, or acted upon*); yet, to conform to the practice of Europeans, the declension of substantives may be exhibited as with *دانه* *a grain*, a masculine ending in *ا* (*a*); thus,

Singular.	Plural.
N. دانه <i>a grain</i> .	N. داني <i>grains</i> .
G. داني کا کي کي <i>of a grain</i> .	G. دانون کا کي کي <i>of grains</i> .
D. داني کو <i>to a grain</i> .	D. دانون کو <i>to grains</i> .
Ac. داني کو <i>a grain</i> .	Ac. دانون کو <i>grains</i> .
V. آي داني <i>O grain!</i>	V. آي دانو <i>O grains!</i>
Ab. داني سي <i>from a grain</i> .	Ab. دانون سي <i>from grains</i> .

Or as *بيٹا* *a son*, ending in *ا* (*ā*) subject to inflection, and of the masculine gender; thus,

N. بيٹا <i>a son</i> .	N. بيٹي <i>sons</i> .
G. بيٹي کا کي کي <i>of a son</i> .	G. بيٹون کا کي کي <i>of sons</i> .
D. بيٹي کو <i>to a son</i> .	D. بيٹون کو <i>to sons</i> .
Ac. بيٹي کو <i>a son</i> .	Ac. بيٹون <i>sons</i> .

Singular.	Plural.
V. آئی بیٹی <i>O son!</i>	V. آئی بیٹو <i>O sons!</i>
Ab. سے بیٹی <i>from a son.</i>	Ab. سے بیٹوں <i>from sons.</i>

In like manner, nouns ending in آن (ʿ), that is *alif-i-mamduda* and *nun-i-ghunna*, change that termination to این (en) in the inflection of the singular and in the nominative plural, as دشمن from دشمن *tenth*; or, sometimes to ای (e), as بنی from بنیان *a trader*: and they may convert it to اون (on) and او (o), if used, in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in آ (ā) unchangeable and of the masculine gender; thus,

N. دانا <i>a sage.</i>	N. دانا <i>sages.</i>
G. دانا کا کی <i>of a sage.</i>	G. داناؤں کا کی <i>of sages.</i>
D. کو دانا <i>to a sage.</i>	D. کو داناؤں <i>to sages.</i>
Ac. کو دانا <i>a sage.</i>	Ac. کو داناؤں <i>sages.</i>
V. آئی دانا <i>O sage!</i>	V. آئی داناؤں <i>O sages!</i>
Ab. سے دانا <i>from a sage.</i>	Ab. سے داناؤں <i>from sages.</i>

And, in like manner are declined all masculine nouns ending in a consonant; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural, and assumes اون (on), or for the vocative او (o), in the other cases of the latter number.

Or, as بیٹی *a daughter*, a feminine noun terminating in ای (ī); thus,

Singular	Plural.
N. . بیٹی <i>a daughter.</i>	N. بیٹیاں <i>daughters.</i>
G. بیٹی کا کی کی <i>of a daughter.</i>	G. بیٹیوں کا کی کی <i>of daughters.</i>
D. بیٹی کو <i>to a daughter.</i>	D. بیٹیوں کو <i>to daughters.</i>
Ac. بیٹی <i>a daughter.</i>	Ac. بیٹیوں <i>daughters.</i>
V. آئی بیٹی <i>O daughter!</i>	V. آئی بیٹیو <i>O daughters!</i>
Ab. بیٹی سے <i>from a daughter.</i>	Ab. بیٹیوں سے <i>from daughters.</i>

Or, as بات *a word*, a feminine noun not terminating in ای (ī) ; thus,

N. بات <i>a word.</i>	N. باتیں <i>words.</i>
G. بات کا کی کی <i>of a word.</i>	G. باتوں کا کی کی <i>of words.</i>
D. بات کو <i>to a word.</i>	D. باتوں کو <i>to words.</i>
Ac. بات <i>a word.</i>	Ac. باتوں <i>words.</i>
V. آئی بات <i>O word!</i>	V. آئی باتو <i>O words!</i>
Ab. بات سے <i>from a word.</i>	Ab. باتوں سے <i>from words.</i>

Or, as جگہ *a place*, a dissyllabick feminine noun, which in the plural drops the short vowel of the second syllable ; thus,

N. جگہ <i>a place.</i>	N. جگہیں <i>places.</i>
G. جگہ کا کی کی <i>of a place.</i>	G. جگہوں کا کی کی <i>of places.</i>
D. جگہ کو <i>to a place.</i>	D. جگہوں کو <i>to places.</i>
Ac. جگہ <i>a place.</i>	Ac. جگہوں <i>places.</i>
V. آئی جگہ <i>O place!</i>	V. آئی جگہو <i>O places!</i>
Ab. جگہ سے <i>from a place.</i>	Ab. جگہوں سے <i>from places.</i>

And masculine dissyllabicks of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

¶ Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may be here noticed, however, that, in the Dakhanī dialect, the termination اُن (ān) is frequently used for اُون (on) in the inflection of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so, اَٹَمِیَانُ کو from اَٹَمِی man, چوران the nominative plural of چور a thief, چیزیں for چیزان things.

11. The cardinal and aggregate numbers often take the plural affixes اُون (on) or او (o) whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but, this seems generally done to denote emphasis or plurality: as, سِکڑوں ہزاروں لکھوں شہر قصبے بسی اور بستی جاتی ہیں *hundreds, thousands, hundreds of thousands of towns and villages have been and are continuing being inhabited*; دونوں or دونو the two, both. In like manner, and for the same reason, the nouns of time برس a year, مہینا a month, دن a day, گھر a watch, frequently assume the adjunct اُون (on); as برسوں گزری years (many) have elapsed; مہینوں سی for (many) months or months ago.

12. Adjectives admit of the same changes in their finals,

for gender, number and case, as substantives; but, if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations آن (*ān*) اون (*on*), which they would take if used alone or after substantives; thus, گورا لڑکا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڑکا	N.	گورے لڑکے
G.	گورے لڑکے کا کي کي	G.	گورے لڑکوں کا کي کي
D.	گورے لڑکے کو	D.	گورے لڑکوں کو
Ac.	گورے لڑکے کو	Ac.	گورے لڑکوں کو
V.	اے گورے لڑکے	V.	اے گورے لڑکے
Ab.	گورے لڑکے سے	Ab.	گورے لڑکوں سے

Or گورے لڑکے *a fair girl*, as

N.	گورے لڑکی	N.	گورے لڑکیاں
G.	گورے لڑکی کا کي کي	G.	گورے لڑکیوں کا کي کي
D.	گورے لڑکی کو	D.	گورے لڑکیوں کو
Ac.	گورے لڑکی کو	Ac.	گورے لڑکیوں کو
V.	اے گورے لڑکی	V.	اے گورے لڑکیاں
Ab.	گورے لڑکی سے	Ab.	گورے لڑکیوں سے

¶ And, we may add, گورا or گورے *fair*, گورون سے or گورے سے *from the fair*, گورے لڑکے *a fair girl*, گوریاں or لڑکیاں گوریاں *fair girls*, راتیں بڑیاں *tedious nights*, کوششیں بہتیر *many endea-*

vours, لوگیاں گورا *from fair girls*, لوگیاں سی *or* لوگیاں گوریاں سی *a fair boy*, لڑکے گورے کو *to fair boys*. These examples are intended to shew that the adjective may be used alone, or after its substantive as well as before it ; and that, when a feminine noun and its adjective come together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, whether the substantive follows or precedes ; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affix اون (*on*) or او (*o*) requisite for the other cases.

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such ; so, چوتھی بار *the fourth time*, تیسری دروازی پر *at the third door*, پانچواں بیٹا *the fifth son*, چھٹوین بیٹی سی *from the sixth son*, باروین بیٹی *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وان (*wān*) وین (*wei*) or وین (*wīn*) to the cardinals, the ن and و of which affixes may in some cases be either together or separately dropped ; but, چھ *six* makes چھتران or چھتمان or چھٹھا *sixth*, as اگارہ *eleven* often becomes گیارھوان *eleventh* ; and the termination ا (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals ; as, بارھان or بارھان *from twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions *مي* *from, than*, *میں* *among*, *ميں* *from among*, *کا* *of*, used with the object to which comparison is made; or, by prefixing such words as *بہت* *much*, *بڑا* *great*, *زیادہ* *more*, *نہایت* *or* *نہت* *extremely*, *اوپر* *(for حد)* *beyond bounds, excessively*, *بہت* *most, very*; a mere repetition of the positive, however, is frequently adopted for this purpose: so, *اچھا اچھا* *better or very good*; *اچھا اچھی مي* *good from the good, better or best*; *یہ اُن میں نہت ہوشیار هي* *this is most intelligent among them*; *یہ سب کا بڑا هي* *or یہ سب مي بڑا هي* *this is the greatest*; *نہایت بُری جگہ* *a very bad place*. Persian comparatives, too, ending in *تر* (*tar*) and *ترین* (*tarīn*) are occasionally introduced; as, *بہتر* *better*, *بہترین* *best*, from *بہ* *good*: and, the Arabic forms, like *اظلم* *more unjust*, *ظلم* *most unjust*, from *ظالم* *unjust*, may occur, but are still less common.

15. The adjunct of similitude *کے* *like*, must, for the same reason as most adjectives ending in *ا* (*ā*), change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflection; and the postposition *کے* may be used before it, especially when similar parts or attributes

of different persons or things are compared ; but adjectives immediately preceding are, like it, made to agree with the substantive to which they have reference : so, *whose face (is) like the moon ; hair, like the clouds ; eyes, like the deer's ; mountain-like nights, or, tedious nights of sorrow ; a good girl like me ; a boy-like girl ; a little wine ; a blackish horse ; on a blackish horse ; blackish mares ; from blackish horses ; for this ; for that ; and, upon the same principle, which and which, and for what ? like which, like that.*

¶ When used with adjectives, this adjunct seems in some instances almost superfluous, though to certain words of that description it usually imports a degree of intensity ; as, *much love, or very much love, existed between those two ; this is indeed a very little matter* : and, when joined to pronouns in their uninflected state, it has a discriminative meaning ; so, *which ? what ? what sort of ? whichever, that, some one, certain, somebody.*

CHAPTER IV.

On the Pronoun.

16. In the Hindustani, as well as in most other languages, pronouns admit of changes for case differently from nouns ; the declensions, therefore, of those in which such difference occurs will be here separately exhibited.

First Person.

Singular.	Plural.
N. میں <i>I.</i>	N. ہم <i>we.</i>
G. میرا میری میری <i>mine, of me.</i>	G. ہمارا ہماری ہماری <i>our, of us.</i>
D. مجھے or مجھ کو <i>to me.</i>	D. ہم کو or ہمیں <i>to us.</i>
Ac. مجھ کو or مجھی <i>me.</i>	Ac. ہم کو or ہمیں <i>us.</i>
Ab. مجھ سے <i>from me.</i>	Ab. ہم سے <i>from us.</i>

Second Person.

N. تُو or تَیں <i>thou.</i>	N. تُم <i>ye.</i>
G. تیرا تیری تیری <i>thine, of thee.</i>	G. تمہارا تمہاری تمہاری <i>your, of you.</i>
D. تجھے or تجھ کو <i>to thee.</i>	D. تم کو or تمہیں <i>to you.</i>
Ac. تجھ کو or تجھی <i>thee.</i>	Ac. تم کو or تمہیں <i>you.</i>
V. اے تُو <i>O thou!</i>	V. اے تُم <i>O you!</i>
Ab. تجھ سے <i>from thee.</i>	Ab. تم سے <i>from you.</i>

Third Person.

Singular.	Plural.
N. <i>وُ he, she, it.</i>	N. <i>وِي they.</i>
G. * <i>اُس کا کی کی of him, &c.</i>	G. † <i>اُن کا کی کی of them.</i>
D. <i>اُس کو or اُسِي to him, &c.</i>	D. <i>اُن کو or اُنھِن to them.</i>
Ac. <i>اُس کو or اُسِي him, &c.</i>	Ac. <i>اُن کو or اُنھِن them.</i>
Ab. <i>اُس سے from him.</i>	Ab. <i>اُن سے from them.</i>

And the same word is declined in like manner when used demonstratively; as, *وُ that*: in opposition to which is adopted *یہ this* (person or thing), declined as follows,

N. <i>یہ this.</i>	N. <i>یہ these.</i>
G. <i>اِس کا کی کی of this</i>	G. <i>اِن کا کی کی of these.</i>
D. <i>اِس کو or اِسِي to this.</i>	D. <i>اِن کو or اِنھِن to these.</i>
Ac. <i>اِس کو or اِسِي this.</i>	Ac. <i>اِن کو or اِنھِن these.</i>
Ab. <i>اِس سے from this.</i>	Ab. <i>اِن سے from these.</i>

The common or reflective Pronoun.

Singular and Plural.

N	<i>آپ self, myself, thyself, &c.</i>
G.	<i>آپ کا کی کی or اپنا اپنی اپنی of myself, &c. my own, &c.</i>
D.	<i>آپ کو or آپِي to myself, &c.</i>

* Or *وِسکا* &c. † Or *وِنکا* or *وِنھون* &c. { though these forms of declension rather be-
long to another dialect, and are not very
common.

Singular and Plural.

Ac. آپ کو or اِہی کو *myself*, &c.Ab. آپ سی or اِہی سی *from myself*, &c.

This pronoun is applicable to all the three persons ; but, it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence ; consequently, by it are for the most part expressed the English *myself*, *thyself*, *himself*, *herself*, *itself*, *ourselves*, &c. ; as well as *my own*, *thy own*, *his own*, *her own*, *our own*, &c., which the genitive case denotes: آپس moreover, is frequently adopted in a plural sense before postpositions ; so, آپس میں *among themselves*, &c.

The Interrogative.

Singular.	Plural.
N. کون <i>who? which?</i> what?	N. کون <i>who? which?</i> what?
G. کس کا کی کی <i>of whom? &c.</i>	G. کس کا کی کی <i>whose? &c.</i>
D. کس کو or کی <i>to whom? &c.</i>	D. کس کو or کی <i>to whom? &c.</i>
Ac. کس کو or کی <i>whom? &c.</i>	Ac. کس کو or کی <i>whom? &c.</i>
Ab. کس سے <i>from whom? &c.</i>	Ab. کس سے <i>from whom?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things ; as, کون *who?* کس چیز کو *to which*, or *what, thing?* but

in an absolute sense, not applied to persons, *کیا* is generally adopted; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, *کیا چیز* *what thing?* This pronoun may be thus declined,

Singular and Plural.

N. and Ac.	<i>کیا what?</i>
G.	<i>کاهی کا کی کی of what?</i>
D.	<i>کاهی کو to or for what?</i>
Ab.	<i>کاهی سے from what?</i>

The Relative and Correlative.

Singular.	Plural.
N. <i>جو</i> or <i>جون</i> <i>who, which, what.</i>	N. <i>جو</i> or <i>جون</i> <i>who, which, what.</i>
G. <i>جس کا کی کی of whom, &c.</i>	G. <i>جن کا کی کی of whom, &c.</i>
D. <i>جس کو کو to whom, &c.</i>	D. <i>جن کو کو to whom, &c.</i>
Ac. <i>جس کو کو whom, &c.</i>	Ac. <i>جن کو کو whom, &c.</i>
Ab. <i>جس سے سے from whom, &c.</i>	Ab. <i>جن سے سے from whom, &c.</i>

In correspondence to which is generally used the correlative, *تو* or *و* *that, he, she, it, they, &c.* declined thus,

N. <i>تو</i> or <i>و</i> <i>that, he, &c.</i>	N. <i>توں</i> or <i>و</i> <i>those or they.</i>
G. <i>تس کا کی کی of that, &c.</i>	G. <i>تِن کا کی کی of those, &c.</i>
D. <i>تس کو کو to that, &c.</i>	D. <i>تِن کو کو to those, &c.</i>

Singular.			Plural.		
Ac.	تسِ or تِسِ کو	that, him, &c.	Ac.	تِن کو or تَنِین	those, &c.
Ab.	تِسِ مِی	from that, &c.	Ab.	تِن مِی	from those, &c.
Indefinites.					
N.	کُوئی	- - - a,	N.	کُچھ	- - - some, a little, a few.
G.	کِسی کا کی	of	G.	کُجو کا کی	of
D.	کِسی کو	to	D.	کُجو کو	to
Ac.	کِسی کو	- - -	Ac.	کُجو کو	- - -
Ab.	کِسی مِی	from	Ab.	کُجو مِی	from

¶ These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the difference of application can be ascertained. In the plural sense, they may become کُنہیں کُنہوں before postpositions, or, dropping the aspirate and nasal, کُنِی کُن.

17. The pronouns, for the most part, as exhibited above, have a singular termination اِی (e) and a plural one اِین (en) which like the postposition کو may convey the meaning of either a dative or an accusative case. To اِہم the plural sign اِون (on) may still be subjoined; but, this seems universally done by way of emphasis, provided that no noun having the like termination immediately follows; and, the finals of اِہم اِون اِین جِہن تِن may be aspirated, when used with, or without, the affix

تہوں سی or تہہ سی or تُم سی to us ; ہوں کو or ہم کو so, * : اُن from you ; اُنہ لوگوں مین or اُن among those people ; but, اُنہوں لوگوں مین would scarcely be admissible, the substantive necessarily taking the plural sign, which is then not required with the preceding demonstrative.

¶ The genitive terminations را (rā) نا (nā) must, like the postposition کا be made to agree with the subsequent nouns, or those to which they relate ; as, میری گھر کی پاس near my house, ما تیری thy mother, اُپنی دروازی پر at his own door, اُپنی آنکھوں سی with his own eyes ; when, however, any word intervenes between the pronoun and postposition, مَجبہ and مُجہہ as well as تُم and ہم are then used with کا instead of the genitive forms ; as, مَجبہ غریب کا of poor me. کون and کوئی may, also, remain uninflected when separated from any postposition ; so, کون صاحب کا آدمی ہے what gentleman's man is it ? کوئی دن کو مَیں چلا جاؤنگا I shall depart on some day ; کُچھ چیز مین in some thing. As in the nouns, so in the pronouns the mere inflections are adopted with simple postpositions ; and other words used postpositively require an inflected masculine, or a feminine, genitive : so, مَجبہ on me, اُس مین in that, میری پاس near me, تیری طرح in .

* The word سب all, becomes in like manner سبہوں for the objective cases of the plural.

thy manner, اِنْبِي خَاِطِر *for one's own sake*. By the poets, moreover, occasionally مِجْه and مِجْه are adopted in a possessive sense, instead of the regular genitives; as, مِجْه دِل *my heart*, مِجْه شَيْ *thy love*, مِجْه پاس *at the side of me, near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, جو کُوِي *whoever*, جو کُجھ *whatever*, کس کِي *of whom-ever*, کس کس *of whichever*, کس کس *whatever*, کس کس *which?* (expressive of *many, various*), کُجھ کُجھ *somewhat*, کُجھ نہ کُجھ *something or other*.

CHAPTER V.

On the Verb.

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Hindustani, the Arabic term فِعْل (*action*) is commonly used to designate this part of speech, which admits of various subdivisions.

The Imperative for the second person singular, or The Root.

20. The imperative for the second person singular is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles and the tenses ; it is, also, a common verbal noun ; thus, مار *beat* or *a beating* ; بول *speak* or *speech* ; چاہ *desire*, either as a verb or noun.

The Infinitive.

21. The infinitive is obtained by adding نا (nā) ني (ne) نين (nīn) or نين (nīyān) to the root.* The termination ني (ne) is used with certain verbs or with postpositions ; نين (nīn) or نين (nīyān) when a feminine noun, singular or plural, is the object of the verb ; and, نا in all other cases. So مارنا *to beat* or *a beating*, مارتے پر *on beating*, or, *about to beat*, مارتے لگا *he was applied to beating*, or, *he began to beat*, ایک زبان بولنے *to speak a language*, راہ بتانے *to point out the way*. This form of the verb is, moreover, in constant use as a noun of action or a gerund ; thus, پینے کر *for drinking*, کھانے کی لیے *for the sake of eating*.

* Sometimes the Sanskrit verbal noun formed by the addition of न (m) to the root, is used as an infinitive ; and is, apparently, the prototype of these forms ; so, करन *a doing, to do, to make*.

The Past Participle.

22. The past, being in the order of events antecedent to the present, will be here, according to the arrangement of oriental grammarians, first noticed ; and, the past participle is formed by subjoining to the root $\bar{\tau}$ (\bar{a}) اِی (e) اِی (\bar{i}) اِی (\bar{i}) or اِیَان ($\bar{i}y\bar{a}n$) according to the gender and number of the governing noun : as, for a masculine noun, in the singular بول and in the plural بولِی ; for a feminine noun, in the singular بولِی and in the plural بولِین or بولِیان *spoken*, from بول.

¶ If the root, however, ends in $\bar{\tau}$ (\bar{a}) or ل (o) the letter ی is inserted before a subsequent $\bar{\tau}$ (\bar{a}) ; but, it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other حَرْفِ عِلَّت or long vowel : thus, from ل *bring* come لایا ($\bar{l}\bar{a}y\bar{a}$), لای ($\bar{l}\bar{a}y\bar{e}$) or لای ($\bar{l}\bar{a}'\bar{e}$), لای ($\bar{l}\bar{a}y\bar{i}$) or لای ($\bar{l}\bar{a}'\bar{i}$), &c. *brought* ; from بر *sow*, بویا ($\bar{b}oy\bar{a}$), بوی ($\bar{b}oy\bar{e}$) or بوی ($\bar{b}o'\bar{e}$), بوی ($\bar{b}oy\bar{i}$) or بوی ($\bar{b}o'\bar{i}$), &c. *sown*. And when in certain verbs اِی (\bar{i}) would be regularly followed by an affix consisting of, or beginning with, اِی (\bar{i}), to form the feminine of this participle, one of these long vowels is usually dropped ; so, دِی or دین or دِیا from دیا *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fat'ha* (ˆ) followed immediately by a consonant in the

final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, نِکلا from نِکَل *issue*; سَمِجھا from سَمِجھ *understand*. The very few exceptions to these rules are گِیا * *gone*, from جا; دِیا * *done, made*, from کر; ہوا *been, become*, from ہوا; مِوا * *dead*, from مر; دِیا *given*, from دی; and, لِیا *taken*, from لی. To this form of the verb, moreover, when used as a mere participle or substantively, ہوا *become*, is frequently affixed; as مارا ہوا *become beaten or the beaten or the slain*; دِیا ہوا *given, the gift*.

The Present Participle.

23. The present participle is obtained by the addition of ت (tā) تِی (te) تِی (tī) تین (tīn) or تیان (tiyān) to the root: thus, with a masculine noun, in the singular, مارِتا and, in the plural مارِتی; with a feminine noun, in the singular مارِتی and, in the plural مارِتین or مارِتیان *striking* from مار. To this participle, when not constructed with an auxiliary verb, ہوا *become* may be subjoined in like manner as to the past; so, بولتا ہوا *speaking*; ہنستا ہوا *laughing*; سوتا ہوا *the sleeping or fallen asleep*.

* The regular forms are, however, sometimes adopted; but, most especially جایا and مرا when in composition with کرتا as will be explained at paragraph 30; and کرا in other situations, though but very rarely.

The Past Conjunctive Participle.

24. But a very useful participle, in this language, is either the same in form as the root of the verb, or is had by affixing *اي* (*e*) * *كي* (*ke*) *كر* (*kar*) *كركي* (*karke*) or *كركر* (*karkar*) to the root; so, *ديتھ* or *ديتھي* or *ديتھکي* or *ديتھکر* or *ديتھکري* or *ديتھکرکر* *having seen*, from *ديتھنا* *to see*: and from *آنا* *to come* *آن* or *آنکي* &c. as well as the regular forms *آ* or *آکي* &c. *having come*.

¶ As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed *ماضي معطوف عليه* *past conjunctive*: from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

The Past Tenses.

25. The past indefinite tense is the same in form as the simple past participle before explained; so *مين بولا* *I (a male) spoke*, *اُس ني مارا* † *he or she struck*, *هم بولين* *we (females) spoke*, *اُن ني مارا* † *they (males or females) struck*: and, by the

* With the termination *اي* (*e*), however, roots generally become the same in form as the inflected past participle masculine singular; so, *اُبي*, *دِلي*, *کُلي*, *هَوَلي* *are لي*, *دي*, *کر*, *هو*.

† The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the

addition of the auxiliary verbs, called *روابطِ زمانی* *temporal bonds or restrictions*, various definitions of the past may be expressed : thus, a pluperfect or past past is had by subjoining the auxiliary past to the past participle ; as, *مین بولا تھا* *I had spoken*, *مین نی مارا تھا* *I had struck* ; a past definite or past present, by adding the auxiliary present to the past participle ; as *تو نی مارا ہے* *thou hast spoken*, *تو نی مارا ہے*

learner, not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the particle *نی* immediately follows, or is affixed to, the nominative, or noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection ; but, the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case : when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *اُس نی دو تاجی ماری* *he struck two blows*, *اُس نی اُپی* *when I heard this speech*, *اُس نی اُپی بیٹی کو مارا* *he struck his own daughter*, *اُپی بیٹی ماری* *the women beat the men*, *اُپی بیٹی ماری* *the prince asked, "what hast thou done with that fruit?"* *اُس نی دو مرد ماری* *I have beaten two men*, *اُس نی دو مرد ماری* *ye had struck*, and so forth, as in the examples given above. It seems, however, highly probable that this *نی* is like the same affix which denotes the instrumental case in the cognate dialects of the *Mahārāṭas*,

thou hast struck : a past future, by the application of the auxiliary future to the past participle ; as, ہوا ہوئی or ہوا ہوئی *he may, shall or will have spoken, or he might, should or would speak*, ہوا ہوئی or ہوا ہوئی *he or she may, shall or will, have struck, or might, should or would strike* : and a past conditional or optative, by the addition of the present indefinite of the verb ہو *be, become*, to the past participle, with a conditional or optative adverb, expressed or understood, in the same sentence ; as اگر میں ہوتا *if I had spoken*, ہوا ہوئی *he would to God he had struck*.

Sikhs, Braj, &c. deduced apparently from the ॥ or ॥ which is the sign of the like case in Sanskrit, is in fact a casual termination and should generally be translated by the English word "by," as pointing out the agent *by* whom any thing has been done. The singularity in the use of نی here noticed, considered to be a mere expletive without meaning, will then no longer exist ; since the construction only is idiomatically inverted, the verb being used in a passive form, like as is common in the Sanskrit, as well as in the Mahārāṭṭa, Panjābī, Braj and other Indian dialects, with the same casual sign and under similar circumstances : and nothing contrary to the general rules of grammar will be found in sentences where نی occurs, if this notion of it be adopted ; as, the verb uniformly agrees with the nominative if any is expressed, or otherwise it is used impersonally in the form of the third person masculine singular.

¶ When, however, two or more words come together, each of which might take the nasal termination ن (ni) or آن (ān) denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as, وہی ماریں *they (females) may have been struck*.

The Present Tenses.

26. The present indefinite tense is the same in form as the present participle; so, میں مارتا *I strike*, وہ بولتی *she speaks*, ہم گاتی *we sing*, تم آتی *ye (females) come*, وہی جاتی *they (females) go*: the imperfect or present past tense is obtained by adding the auxiliary past to the present participle; as میں مارتا تھا *I was striking*: the present definite or present present, by the addition of the auxiliary present to the present participle; as تُو بولتا ہے *thou art speaking*: and, the present future, by subjoining the auxiliary future to the present participle; as وہ گاتی ہوگی or وہ گاتی ہووی *she may, shall or will be singing*.

¶ By the present indefinite tense, moreover, with a conditional conjunction or adverb of wishing expressed or understood, the conditional or optative sense may be expressed; as, اگر میں زبان بول سکتا تو خوشی سے بولتا *if I could speak the language then I would with pleasure speak*; کُوسی *(if) thou hadst not made love to any one then (thou) wouldst have done well*. And when several

plural feminines, which would regularly end in اَيْن (īn) or اِيَان (iyān) meet together, the numerical sign ن (n) or آن (ān) may be omitted in all such words but the last ; as, وَيْ گَاتِيْ هُوِيْنِيْن they (females) may be singing.

Future Tenses.

27. The Future indefinite or aorist* is had by affixing to the root, for the first, second and third persons singular, اُوْن (ūn) اِيْ (e) اِيْ (e) and for the plural, in the same order

* This form of the verb has, also, the use of what is called the subjunctive mood in European languages ; being adopted after such words, whether expressed or understood, as subjoin a secondary member of a sentence implying futurity, doubt or contingency to the preceding one ; so Saudā says,

اِرَادَ تَهَا كِه وَهَانْ جَاكَر مَرِيْنْ هَمْ “بِجَاهِيْ كَر خُدا تُو كِيَا كَرِيْنْ هَمْ”

It was (our) wish that we should go and die there ; (but) if God wills not, then what can we do ? And, it is sometimes called the مُضَارِع on account of its being not unfrequently adopted in a present as well as in a future sense ; so again Saudā says,

حَزْ جَوَهَرِيْ كِيَا جَانِيْ كُوِيْ قَدْرْ جَوَاهِرْ

”سَبِيْهِيْ هِيْ سُنْ رَسْ هِيْ سُنْ مِيْرِيْ زَبَانْ كَا”

Does any but the jeweller know the value of jewels ? The skilful in language only comprehends the language of my tongue : in the latter hemistick of which example, this form of the verb is used as a present participle even with the present auxiliary, and such is very commonly the application of it in poetry.

of the persons این (en) او (o) این (en); so, from چاد *love*, come مین چاهون تو چاهي و چاهي ہم چاهين تم چاهو دي چاهين *I, thou, he, we, ye, they, may, shall or will love*: and, in an indicative or more absolute sense, the Future indefinite is obtained by adding گا (*gā*) گي (*ge*) گي (*gā*) گين (*gāi*) or گيان (*giyān*), agreeable to the gender and number of the governing noun, with the above-mentioned affixes, to the root; as, بولونگا مین *I shall speak*, بوليگي و بوليگي she shall speak, بوليگين or بوليگي ہم *we (males or females) shall speak*.

¶ To such roots, however, as end in ī (*ā*) او (o) اي (e) or ای (*ī*) the letter, may be optionally affixed, or not, before every future termination beginning with اي (e); so, from ī *come*, may be formed آوي and آوين as well as آويگا and آوينگي &c.; and, on the contrary, certain verbs whose roots end in اي (e) or او (o) may admit of contraction in this tense, by either dropping the final letters of the roots or rejecting the initial ones of the affixes; as, هونگا هونگا هونگي هونگي and هون and هونگا from *be*; هونگا ديگي ديگي ديگي and ديگي ديگي from *give*. But primitive roots of more than one syllable, having a short vowel in the penultimate and *fat'ha* in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded; so, گزريگا from گزَر *pass*, چمکيگا from چمکت *glitter*.*

* The past future and present future have been already described under the *Past* and *Present tenses*.

The Imperative.

The imperative for the second person singular is the mere root of the verb; and, for the other persons, it is the same as the future indefinite or aorist before described; so, اَمُرْ *let me order*, اِجِزْ *bring (thou)*, اِجِزْ *bring (ye)*, مَت دُو *give not*, مَهِيَا كَرِيْن *let them make ready*.

Respectful or precative forms of the Future and Imperative.

28. But, respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a verb اِيْ (iye) or اِيُو (iyo); or, if the root ends in اِي (i) or اُو (o), most commonly جِي (je) جِيِي (jiye) جو (jo) or جِيُو (jiyo): the termination اِي or جِي or جِيِي however, is generally used with اَب ماحِبِ خُزْت or some other like term of respect, expressed or understood, by way of honour to the person addressed; and, it is often adopted impersonally; or rather, perhaps, it may be understood in the plural without limitation as to person, like as the first person plural is often applied in English; whilst اِيُو or جِيُو is used with both the second and third persons of either number, in a precative or future meaning, and in either a good or bad sense, as the context may denote: so, يِه پهل اَب لِيَجِي اَوَر مُجِي كُجھ لِيَجِي دِيَجِي *be pleased, sir, to take this fruit and to give me some wealth*; جو مر جايِي *when we die then we escape from the*

trouble of the world ; آژما لَچِیو pray take a trial ; میرا یار سلامت may my friend remain in safety ; خوش رہیو may you be happy ; مر جاوِیو may you die ; چاہیو we should desire. Before these terminations the roots دی لی usually become دُوی لی : and to the respectful form in اِی &c., the future sign گا is in some instances subjoined ; as, آپ رہیگا you, sir, will be pleased to remain, or آپ لَچِیگا you, sir, will be pleased to take.

Transitive and Causal Verbs.

29. Transitive verbs are formed from intransitives, or causals from transitives, in many cases, by the addition of ٓ (ā) or وا (wā) and sometimes او (o) to the root ; but, when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them ; so, جلا to burn (transitively), جلاو to cause to be burnt, from جلا to burn (intransitively) ; بلا to call, بلاو to cause to be called, from بولا to speak ; ڈبنا to drown from ڈبنا to be drowned ; بگونا to wet, to steep, from بیگنا to be wet ; and, if the primitive root ends in ٓ (ā) اِی (ī) or او (o), the letter ل is to be inserted before the causal signs, and the vowel of the root is shortened ; so, کھانا and کھلاو to feed or cause to eat from کھانا to eat, پانا and پلاو to give or cause to

* کریو and کری occur, though but very rarely.

drink from *يَـ* *to drink*, *يَـ* *to cause to give* from *دَـ* *to give*, *يَـ* *to cause to wash* from *وَـ* *to wash*. In other cases, the transitive is formed by lengthening the vowel, or last vowel in dissyllables, if short, of the intransitive root; as, *يَـ* *to dissolve* (transitively) from *يَـ* *to be dissolved*, *يَـ* *to cut* from *يَـ* *to be cut*, *يَـ* *to bore* from *يَـ* *to be bored*, *يَـ* *to join* from *يَـ* *to be joined*, *يَـ* *to make to issue* from *يَـ* *to issue*: yet, when the causal *ا* is affixed, the short vowel of the primitive remains; as, *يَـ* *to cause to be dissolved*, *يَـ* *to cause to be cut*, *يَـ* *to cause to be taken out*.

¶ In a few instances, especially if the primitive root be a monosyllable terminating with *ا*, either *آ* or *ا*, as before described, or very rarely *آل* (*āl*), may be added to form the causal; as, *يَـ* *to shew* from *يَـ* *to see*, *يَـ* *to teach* from *يَـ* *to learn*, *يَـ* *to seat* from *يَـ* *to sit*: on a principle too, similar to what is here or before mentioned, are formed *يَـ* *to cause to bathe*, and *يَـ* *to cause to be bathed*, from *يَـ* *to bathe*, as well as *يَـ* *to thrust in* from *يَـ* *to enter*; the vowel of the original, if long, being usually shortened before *آ* or *ا* but not before *آل*. And, a very small number of causal verbs may seem irregularly formed; as, *يَـ* *to sell* from *يَـ* *to be sold*, *يَـ* *to let go* from *يَـ* *to be let go*, *يَـ* and

پھاڑنا *to break or burst* from پھوڑنا and پھٹنا *to be broken*, توڑنا *to break* from ٹوڑنا *to be broken*, نیوڑنا *to finish* from نیوڑنا *to be ended*; but, these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the ٹ and ڑ of most of these examples being alike the representative of the same Nāgarī letter **ट**. With dissyllabick roots, too, the short vowel of the last syllable, if *fat'ha*, is dropped when **ā** (**ā**), but not when **ā** (**ā**) is affixed; so, سمجھانا *to inform*, from سمجھना *to understand*, چمکانा *to make to glitter* from چमकना *to glitter*, سرکانा *to move* and सरकाना *to cause to be moved* from सरकना *to be moved*, بهलाना *to amuse* from بهلना *to be amused*.

Compound Verbs.

50. Compound verbs may be,

1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective; as, غولہ مارنا *to dive*, گالی دینا *to abuse*, مول لینا *to purchase*, چھوٹا کرنا *to diminish*.

2dly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning; so, مار ڈالنا *to kill downright*, کھا جانا *to eat up*, ڈال دینا *to throw away*, کاٹ ڈالنا *to cut off*, گر پڑنا *to fall down*, توڑ ڈالنا *to break to pieces*, بول اُٹھنا *to speak out*, آجانا *to come suddenly*.

3dly. Potentials, formed by adding سَکنا *to be able*, regularly conjugated, to the mere root of another verb ; as, چل سَکنا *to be able to walk*.

4thly. Compleatives, formed by adding چُکنا *to be finished*, regularly conjugated, to the mere root of another verb ; as, پي چُکنا *to have done drinking*, کھا چُکنا *to have done eating*.

5thly. Inceptives or inchoatives, formed by adding لڻا *to come in contract, to be applied*, regularly conjugated, to the inflected infinitive of a verb ; as, سِکڻهي لڻا *to begin to learn*, پڙهڻي لڻا *to begin to read* : and sometimes لڻا precedes in position ; as لڳا جاني *he began to go*.

6thly. Permissives, formed by adding ڏيڻا *to give, to let*, regularly conjugated, to the inflected infinitive of a verb ; as ڏيڻا جاني *to permit to go*, آڻي ڏيڻا *to let come*.

7thly. Acquisitives, formed by adding پاتا *to get, to acquire*, regularly conjugated, to the inflected infinitive of a verb ; as, آڻي پاتا *to be allowed to come*, جاني پاتا *to be allowed to go*.

8thly. Desideratives, Requisites and Proximatives, formed by adding چاهڻا *to desire, to require, to need*, regularly conjugated, to the past participle of a verb, which remains unchanged in the form of the masculine singular whatever the gender and number of the governing noun may be ; so, مرا چاهيا or مرا چاهي *he or she wished to die*, or

was about to die ; جَايا چاہتا ہي or جَايا چاہتی ہي *he or she wishes to go, or is about to go* ; لکھا چاہتا *to wish to write, to be about to write* : * and when used in this construction, the regular past forms مرا and جَايا are preferred to the more common, though irregular, مُرا and گيا as exemplified above.

9thly. Frequentatives, obtained by adding کُرتا *to do, to make*, in any form of its conjugation, to the past participle of a verb, which is used invariably in the uninflected form of the masculine singular whatever the governing noun may be ; so, جَايا کُرتا *to be in the habit of going*, آيا کُرتا *to make a practice of coming*, جَبرکي ديا کُرتا *he makes a practice of guarding*. In this compound, too, جَايا is adopted and not گيا.

10thly. Continuatives, formed by adding جاتا *to go* or رہتا *to remain*, regularly conjugated, to a present participle, which agrees in gender and number with the governing noun ; so, جاتا رہا *he continued going, he went entirely away*, روتی جاتی ہي *she continues weeping*, پڑھتی جاتی ہي or پڑھتی رہتی ہي *they (males) continue reading*.

11thly. Statisticals, formed by adding a verb, regularly

* The inflected infinitive of a verb, however, is sometimes, though but very rarely, used before چاہتا as, تُو جہاں جانی چاہیگا *wherever thou shalt wish to go*.

conjugated, to a present participle used invariably in the form of the inflected masculine singular; as, گانې آتې هې *she comes (in the state of one) singing*, روټې کوږتا هې *he runs (in the state of one) weeping*.

12thly. Reiteratives, formed by using together two verbs, regularly conjugated, the latter of which seems generally a mere subservient to the first without conveying any clearly independent meaning; as بوټلنا چالنا *to converse*, ديکھنا پهالنا *to see*.

Derivative Verbs.

31. Verbs may be derived, from both substantives and adjectives, by affixing the verbal signs only in some instances; but, more frequently, by shortening the vowel of the original, if long, and inserting ī (ā) or iyā before those signs: so, جوړنا *to widen*, from جوړ wide; لټيانا *to kick*, from لات *a kick*; گليانا *to abuse*, from گالي *abuse*; جټيانا *to beat with* جوټي *a slipper*.

Passive Voice of a Verb.

32. The passive sense of a verb is generally denoted by adding, to its simple past participle, the verb جانا *to go, to be*, in such tense as may be requisite; so, مین مارا گيا *I was struck*, مین مارا جاتا هون *I am struck*, مین مارا جاوونگا *I shall be struck*; all the parts of this compound, moreover, admitting the usual changes to agree in gender and number with the governing noun.

33. The additions to the root, as before particularly explained, to form the infinitive, participles and indefinite tenses, are as follows; namely, for the

Infinitive and Gerund,

Singular.	Plural.
نا (nā) ني (ne) ني (nī),	نِين (nīn) or نِيَان (niyān):

Past Participle and Past Indefinite Tense,

اِ (ā) اِ (e) اِ (ī),	اِين (īn) or اِيَان (iyān):
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Present Participle and Present Indefinite Tense,

اِ (ā) اِ (e) اِ (ī),	اِين (īn) or اِيَان (iyān):
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Past Conjunctive Participle (sing. and plur.),

the root, اِ (e) کِ (ke) کر (kar) کَرِکِ (karke) or کَرِکَر (karkar):

Future Indefinite or Aorist Tense (mas. and fem.)

اُون (ūn) اِ (e) اِ (e),	اِين (en) او (o) اِين (en):
--------------------------	-----------------------------

Future Indefinite Tense (mas.),

اُونگا (ūngā) اِگا (egā) اِگا (egā),	اِنگِ (eñge) اِوگِ (oge) اِنگِ (eñge):
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Future Indefinite Tense (fem.),

اُونگِ (ūngī) اِگِ (egī) اِگِ (egī),	اِنگِ (eñgiyān) اِوگِ (ogiyān) اِنگِ (eñgiyān):
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Imperative,

اُون (ūn), the root, اِ (e),	اِين (en) او (o) اِين (en):
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Respectful Future and Imperative.

Singular.

Plural.

اِيو (iyō),	اِيِيْگا (iye) اِيِيْگا (iyegā) or اِيو (iyō).
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And the auxiliaries, used in forming the definite tenses of verbs, are to denote the

*Past.**

مَينَ I was. تُو thou wast. هُو he was.	هُم we were. تُم ye were. هِي they were.
---	--

*Present.**

مَينَ هُون I am. تُو هُوِي thou art. هُو هِي he is.	هُم هِين we are. تُم هُو ye are. هِي هِين they are.
---	---

Future.

مَينَ هُون or هُون I تُو هُوِي or هُوِي thou هُو هُوِي or هُوِي he	$\left. \begin{array}{l} \text{may, shall, &c. be.} \end{array} \right\}$	هُم هُون or هُون or هُون we تُم هُو or هُو ye هِي هُون or هُون or هُون they	$\left. \begin{array}{l} \text{may, shall, &c. be.} \end{array} \right\}$
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* These forms are, also, the substantive verb, being used absolutely to denote mere existence; whilst, the regular combination of هُو be, become, to which root these auxiliaries are in common referred, generally imports transition or change from one state to another.

Or,	
Singular.	Plural.
I मैं हूँगा or हुँगा or thou तू हूँगा or होँगा हुँगा or he वह हूँगा or होँगा हुँगा	<i>shall, will, &c. be.</i> we हम हूँगे or होँगे हुँगे ye तूँ हूँगे or होँगे they वे हूँगे or होँगे हुँगे

Conditional or Optative.

I मैं होता.	we हम होती.
thou तू होता.	ye तूँ होती.
he वह होता.	they वे होती.

Of these auxiliaries, however, such, whose singular final is ॠ (*ā*), are applicable, as above described, to the masculine gender only; but, for the feminine gender, that termination ॠ (*ā*) must be changed to ॡ (*ī*) in the singular, and to ॢ (*īn*) or ॣ (*iyāi*) in the plural.

To form the passive voice of a verb, *جا* *to go* is used as an auxiliary; and, it is conjugated as follows, for the masculine gender.

Imperative for the second person singular, or The Root.

go.

Infinitive and Gerund.

جا or *جانا to go, going.*

Past Participle.

گیا or *گیا gone.* | *گئی* or *گئی gone.*

Present Participle.

Singular.	Plural.
جاڻا ٿو or جاڻا ٿا <i>going.</i>	جاڻي ٿو or جاڻي ٿا <i>going.</i>

*Past Conjunctive Participle.**Singular and Plural.*

جاڻي ٿو or جاڻي ٿا *having gone.*

Past Indefinite Tense.

$\left\{ \begin{array}{l} \text{مڃين } I \text{ went.} \\ \text{تو } \text{thou wentest.} \\ \text{وہ } \text{he went.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ went.} \\ \text{تو } ye \text{ went.} \\ \text{وي } they \text{ went.} \end{array} \right.$
--	--

Pluperfect or Past Past Tense.

$\left\{ \begin{array}{l} \text{مڃين } I \text{ was gone.} \\ \text{تو } \text{thou wast gone.} \\ \text{وہ } \text{he was gone.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ were gone.} \\ \text{تو } ye \text{ were gone.} \\ \text{وي } they \text{ were gone.} \end{array} \right.$
--	---

Past Definite or Past Present Tense.

$\left\{ \begin{array}{l} \text{مڃين } I \text{ am gone.} \\ \text{تو } \text{thou art gone.} \\ \text{وہ } \text{he is gone.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ are gone.} \\ \text{تو } ye \text{ are gone.} \\ \text{وي } they \text{ are gone.} \end{array} \right.$
---	--

Past Future Tense.

$\left\{ \begin{array}{l} \text{مڃين } I \\ \text{تو } \text{thou} \\ \text{وہ } \text{he} \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{gone, \&c.} \\ \text{or might,} \\ \text{\&c. go.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \\ \text{تو } ye \\ \text{وي } they \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{gone, \&c.} \\ \text{or might,} \\ \text{\&c. go.} \end{array} \right.$
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Or,

Singular.		Plural.	
मैं I	} shall, will, or may have	हम we	} shall, will, or may have
तु thou		तु ye	
वह he		वह they	
	gone ; or might, &c. go.		gone ; or might, &c. go.

Past Conditional or Optative Tense.

मैं तु वह	{ { { { {	If, would to God, I, &c. had gone; or, then I, &c. should have gone, &c.
		हम
		तु
		वह
		वह
		If, would to God, we &c. had gone; or, then we, &c. should have gone, &c.

Present Indefinite Tense.

* जाना { तु thou goest. वह he goes.	}	* जानी { हम we go. तु ye go. वह they go.	}

* With a conditional conjunction or an adverb of wishing, this form of the verb, like the tense immediately preceding, is usually termed the conditional or optative; but, it may be still equally well understood as the simple present.

Imperfect or Present Past Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ } I \text{ was going.} \\ \text{تُو } thou \text{ wast going.} \\ \text{وُه } he \text{ was going.} \end{array} \right\} \text{ جاتا تھا}$	$\left. \begin{array}{l} \text{هَم } we \text{ were going.} \\ \text{تُم } ye \text{ were going.} \\ \text{وَي } they \text{ were going.} \end{array} \right\} \text{ جاتي تھي}$

Present Definite or Present Present Tense.

$\left. \begin{array}{l} \text{مَينَ } I \text{ am going.} \\ \text{تُو } thou \text{ art going.} \\ \text{وُه } he \text{ is going.} \end{array} \right\}$	$\left. \begin{array}{l} \text{هَم } we \text{ are going.} \\ \text{تُم } ye \text{ are going.} \\ \text{وَي } they \text{ are going.} \end{array} \right\}$
جاتا هون	جاتي هين
تو جاتا هي	تُم جاتي هو
وُه جاتا هي	وي جاتي هين

Present Future Tense.

$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{وُه } he \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{going.} \end{array}$	$\left. \begin{array}{l} \text{هَم } we \\ \text{تُم } ye \\ \text{وي } they \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{going..} \end{array}$
جاتا هوون	جاتي هووين
تو جاتا هووي	تُم جاتي هوو
وُه جاتا هووي	وي جاتي هووين

Or,

$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{وُه } he \end{array} \right\} \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{be going.} \end{array}$	$\left. \begin{array}{l} \text{هَم } we \\ \text{تُم } ye \\ \text{وي } they \end{array} \right\} \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{be going.} \end{array}$
جاتا هوونگا	جاتي هوونگي
تو جاتا هوويگا	تُم جاتي هوونگي
وُه جاتا هوويگا	وي جاتي هوونگي

Future Indefinite or Aorist Tense.

$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{وُه } he \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will go;} \\ \text{go, \&c.} \end{array}$	$\left. \begin{array}{l} \text{هَم } we \\ \text{تُم } ye \\ \text{وي } they \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will go;} \\ \text{or, go, \&c.} \end{array}$
جاون	جاون
تو جاوي	تُم جاو
وُه جاوي	وي جاوين

Future Indefinite Tense.

Singular.		Plural.
مَیں جاؤںگا I	} shall, will, or may go.	ہم جاویںگی we
تُو جاویںگا thou		تُم جاؤگی ye
وُ جاویںگا he		وہی جاویںگی they

Imperative.

مَیں جاؤں let me go.	ہم جاویں let us go.
تُو جا go thou.	تُم جاؤ go ye.
وُ جاوی let him go.	وہی جاویں let them go.

Respectful and Precative forms of the Future and Imperative.

جاؤیگی { آپ	you, sir, or your excellency, &c. may, shall
or { صاحب	or will go ; or, may you, sir, go ; may
جاؤیگی { حضرت	your excellency, &c. go.

جاؤیگی we may, shall or will go ; or, may we go.

جاؤیگی {	تُو thou mayest, shalt or wilt go ; or, mayest
	thou go.
	وُ he may, shall or will go ; or, may he go.
	تُم ye may, shall or will go ; or, may ye go.
	وہی they may, shall or will go ; or, may they go.

And for the feminine gender, the singular masculine final *ī* (ā) of the infinitive, the participles, the auxiliaries and the future, must be changed to *ī* (ī) in that number,

and to اَيْنَ or اِيَان for the plural ; but, where two or more feminine plurals come together, the numerical sign نَ (r) or آن (ān) is usually omitted in all such words but the last ; so, دِي كُي تِهِن they (females) were gone.

Conjugation of the verb هو be, become, for the masculine gender.

Imperative for the second person singular, or The Root.

هو be, become.

Infinitive and Gerund.

هونا or هوني to be, to become, becoming.

Past Participle.

Singular.	Plural.
هوا been, become.	هوي been, become.

Present Participle.

هوتا or هوتا being, becoming. | هوتي or هوتي being, becoming.

Past Conjunctive Participle.

Singular and Plural.

هو هوي having been, having become. | هوكر هوكري or هوكر

Past Indefinite Tense.

ھا { مین I became. تُو thou becamest. ھو he became.	ھو { ھم we became. ھم ye became. ھي they became.
--	---

Pluperfect or Past Past Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{میں} \text{ } I \text{ had been or be-} \\ \text{come.} \\ \text{تُو} \text{ } thou \text{ hadst been} \\ \text{or become.} \\ \text{وہ} \text{ } he \text{ had been or} \\ \text{become.} \end{array} \right\} \text{ہوا تھا}$	$\left. \begin{array}{l} \text{ہم} \text{ } we \text{ had been or be-} \\ \text{come.} \\ \text{تُم} \text{ } ye \text{ had been or be-} \\ \text{come.} \\ \text{وہی} \text{ } they \text{ had been or} \\ \text{become.} \end{array} \right\} \text{ہوئے تھے}$

Past Definite or Past Present Tense.

$\left. \begin{array}{l} \text{میں ہوا ہوں} \text{ } I \text{ have been or be-} \\ \text{come.} \\ \text{تُو ہوا ہے} \text{ } thou \text{ hast been or} \\ \text{become.} \\ \text{وہ ہوا ہے} \text{ } he \text{ has been or be-} \\ \text{come.} \end{array} \right\}$	$\left. \begin{array}{l} \text{ہم ہوئے ہیں} \text{ } we \text{ have been or be-} \\ \text{come.} \\ \text{تُم ہوئے ہو} \text{ } ye \text{ have been or be-} \\ \text{come.} \\ \text{وہی ہوئے ہیں} \text{ } they \text{ have been or} \\ \text{become.} \end{array} \right\}$
---	---

Past Future Tense.

$\left. \begin{array}{l} \text{میں ہوا ہوں} \text{ } I \\ \text{تُو ہوا ہووی} \text{ } thou \\ \text{وہ ہوا ہووی} \text{ } he \end{array} \right\} \begin{array}{l} \text{may, shall or} \\ \text{will have} \\ \text{been, \&c.} \\ \text{or might} \\ \text{be, \&c.} \end{array}$	$\left. \begin{array}{l} \text{ہم ہوئے ہوں} \text{ } we \\ \text{تُم ہوئے ہو} \text{ } ye \\ \text{وہی ہوئے ہوں} \text{ } they \end{array} \right\} \begin{array}{l} \text{may, shall or} \\ \text{will have} \\ \text{been, \&c.} \\ \text{or might} \\ \text{be, \&c.} \end{array}$
--	---

Or,

Singular.	Plural.
مَينَ هُوَا هُوَنگَا I	هَم هُوَيَ هُوَنگِي we
تُو هُوَا هُوَنگَا thou	يَم هُوَيَ هُوَنگِي ye
وَه هُوَا هُوَنگَا he	وَيَ هُوَيَ هُوَنگِي they

Past Conditional or Optative Tense.

مَينَ هُوَا هُوَنگَا تُو وَه	<i>If, would to</i> ۛۛ God, I, &c. ۛۛ had been, ۛۛ or, then I ۛۛ should have ۛۛ been, &c.	هَم هُوَيَ هُوَنگِي يَم وَيَ	<i>If, would to</i> ۛۛ God, we, &c. ۛۛ had been, ۛۛ or, then we ۛۛ should have ۛۛ been, &c.

Present Indefinite Tense.

مَينَ I become. تُو thou becomest. وَه he becomes.	هَم we become. يَم ye become. وَيَ they become.

* When a conditional conjunction or an adverb of wishing accompanies this form of the verb, it is generally called the Conditional, or Optative, and the sense is very similar to that of the tense last preceding; so, *اِذَا جَو مَينَ هُوَا if I had been, تُو وَه هُوَا then he might be, or, might have been, &c.* But it may be still understood as the simple Present.

Imperfect or Present Past Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{میں } I \text{ was becoming.} \\ \text{تُو } thou \text{ wast be-} \\ \text{coming.} \\ \text{وہ } he \text{ was becoming.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ were becoming.} \\ \text{تُم } ye \text{ were becoming.} \\ \text{وہی } they \text{ were be-} \\ \text{coming.} \end{array} \right.$

Present Definite or Present Present Tense.

میں ہوتا ہوں I am becoming.	ہم ہوتے ہیں we are becoming.
تُو ہوتا ہے $thou$ art becoming.	تُم ہوتے ہو ye are becoming.
وہ ہوتا ہے he is becoming.	وہی ہوتے ہیں $they$ are becoming.

Present Future Tense.

$\left\{ \begin{array}{l} \text{میں ہوتا ہوؤں } I \\ \text{تُو ہوتا ہووی } thou \\ \text{وہ ہوتا ہووی } he \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall} \\ \text{or will be} \\ \text{becoming.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم ہوتے ہووین } we \\ \text{تُم ہوتے ہوؤ } ye \\ \text{وہی ہوتے ہووین } they \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall} \\ \text{or will be} \\ \text{becoming.} \end{array} \right.$
---	---	---	---

Or,

$\left\{ \begin{array}{l} \text{میں ہوتا ہوؤنگا } I \\ \text{تُو ہوتا ہوؤنگا } thou \\ \text{وہ ہوتا ہوؤنگا } he \end{array} \right.$	$\left\{ \begin{array}{l} \text{shall, will} \\ \text{or may be} \\ \text{becoming.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم ہوتے ہوؤنگے } we \\ \text{تُم ہوتے ہوؤگے } ye \\ \text{وہی ہوتے ہوؤنگے } they \end{array} \right.$	$\left\{ \begin{array}{l} \text{shall, will} \\ \text{or may be} \\ \text{becoming.} \end{array} \right.$
---	---	---	---

Future Indefinite or Aorist Tense.

$\left\{ \begin{array}{l} \text{میں ہوؤں } I \\ \text{تُو ہووی } thou \\ \text{وہ ہووی } he \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall or} \\ \text{will be or} \\ \text{become: or,} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم ہووین } we \\ \text{تُم ہوؤ } ye \\ \text{وہی ہووین } they \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall or} \\ \text{will be or} \\ \text{become; or,} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$
--	---	--	---

Future Indefinite Tense.

Singular.

مَينَ هُونِگَا I } shall, will, or
 تُو هُونِگَا thou } may be or
 وَ هُونِگَا he } become.

Plural.

هَم هُونِگِي we } shall, will, or
 تُم هُونِگِي ye } may be or
 وَ هُونِگِي they } become.

Imperative.

مَينَ هُوَن let me be, &c.
 تُو هُو be thou, &c.
 وَ هُوِي let him be, &c.

هَم هُونِ let us be, &c.
 تُم هُو be ye, &c.
 وَ هُونِ let them be, &c.

Respectful and Precative forms of the Future and Imperative.

هُوَجِي { آپ } you, sir, or your excellency, &c. may, shal.
 or { مَاجِب } or will be or become; or may you, sir,
 هُوَجِي { خُصَت } be or become; may your excellency, &c.
 be or become.

هُوَجِي { we may, shall, or will be or become; or,
 may we, &c. be or become.

هُوَجِي { تُو } thou mayest, shalt or wilt be or become; or,
 { تُو } mayest thou be or become.
 وَ he may, shall or will, or may he be or become.
 تُم ye may, shall or will, or may ye be or become.
 وَ { they may, shall or will be or become, or may
 { وَ } they be or become.

34. Conjugation of a regular intransitive verb, exemplified in *بولنا* *to speak*.

Imperative for the second person singular, or The Root.

بول *speak*.

Infinitive and Gerund.

بولنے or *بولنا* *to speak, speaking*.

Past Participle.

Singular.	Plural.
<i>بولا</i> or <i>بول</i> <i>spoken</i> .	<i>بولے</i> or <i>بولی</i> <i>spoken</i> .

Present Participle.

بولتا or *بولنا* *speaking*. | *بولتے* or *بولتی* *speaking*.

Past Conjunctive Participle.

Singular and Plural.

بولکر or *بولکرے* *having spoken*.

Past Indefinite Tense.

Singular.	Plural.
<i>بول</i> { <i>میں</i> <i>I spoke</i> . <i>تُو</i> <i>thou spokest</i> . <i>وہ</i> <i>he spoke</i> .	<i>بولے</i> { <i>ہم</i> <i>we spoke</i> . <i>تُم</i> <i>ye spoke</i> . <i>وہی</i> <i>they spoke</i> .

Pluperfect, or Past Past Tense.

<i>بول</i> { <i>میں</i> <i>I had spoken</i> . <i>تُو</i> <i>thou hadst spoken</i> . <i>وہ</i> <i>he had spoken</i> .	<i>بولے</i> { <i>ہم</i> <i>we had spoken</i> . <i>تُم</i> <i>ye had spoken</i> . <i>وہی</i> <i>they had spoken</i> .
--	--

Past Definite or Past Present Tense.

Singular.	Plural.
مَیں بولا ہوں <i>I have spoken.</i>	ہم بولی ہیں <i>we have spoken.</i>
تُو بولا ہے <i>thou hast spoken.</i>	تُم بولی ہو <i>ye have spoken.</i>
وہ بولا ہے <i>he has spoken.</i>	وہی بولی ہیں <i>they have spoken.</i>

Past Future Tense.

مَیں بولا ہوں گا <i>I</i>	{ <i>may, shall</i> <i>or will have</i>	ہم بولی ہوں گے <i>we</i>	{ <i>may, shall</i> <i>or will have</i>
تُو بولا ہو گی <i>thou</i>	{ <i>spoken, &c.</i> <i>or, might,</i>	تُم بولی ہو گے <i>ye</i>	{ <i>spoken, &c.</i> <i>or, might,</i>
وہ بولا ہو گی <i>he</i>	{ <i>&c. speak.</i>	وہی بولی ہوں گے <i>they</i>	{ <i>&c. speak.</i>

Or,

مَیں بولا ہوں گا <i>I</i>	{ <i>shall, will or</i> <i>may have</i>	ہم بولی ہوں گے <i>we</i>	{ <i>shall, will or</i> <i>may have</i>
تُو بولا ہو گا <i>thou</i>	{ <i>spoken, &c.</i> <i>or, should,</i>	تُم بولی ہو گے <i>ye</i>	{ <i>spoken, &c.</i> <i>or, should,</i>
وہ بولا ہو گا <i>he</i>	{ <i>&c. speak.</i>	وہی بولی ہوں گے <i>they</i>	{ <i>&c. speak.</i>

Past Conditional or Optative Tense.

بولا ہوتا	{ مَیں تُو وہ }	{ اگر یا تو or نہ }	If, would to God, I, &c. had spoken, or, then I should have spoken, &c.	بولی ہوتی	{ ہم تم وہی }	{ اگر یا تو or نہ }	If, would to God, we &c. had spoken, or, then we should have spoken, &c.

Present Indefinite Tense.

Singular.	Plural.
$\begin{array}{l} \text{مَیْن } I \text{ speak.} \\ * \text{ بولتا } \left\{ \begin{array}{l} \text{تُو } thou \text{ speakest.} \\ \text{وہ } he \text{ speaks.} \end{array} \right. \end{array}$	$\begin{array}{l} \text{ہم } we \text{ speak.} \\ * \text{ بولتی } \left\{ \begin{array}{l} \text{تُم } ye \text{ speak.} \\ \text{وہی } they \text{ speak.} \end{array} \right. \end{array}$

Imperfect or Present Past Tense.

$\begin{array}{l} \text{مَیْن } I \text{ was speaking.} \\ \text{بولتا تھا } \left\{ \begin{array}{l} \text{تُو } thou \text{ wast speaking.} \\ \text{وہ } he \text{ was speaking.} \end{array} \right. \end{array}$	$\begin{array}{l} \text{ہم } we \text{ were speaking.} \\ \text{بولتی تھی } \left\{ \begin{array}{l} \text{تُم } ye \text{ were speaking.} \\ \text{وہی } they \text{ were speaking.} \end{array} \right. \end{array}$
---	--

Present Definite or Present Present Tense.

$\begin{array}{l} \text{مَیْن } I \text{ am speaking.} \\ \text{ہم } we \text{ are speaking.} \\ \text{تُو } thou \text{ art speaking.} \\ \text{وہ } he \text{ is speaking.} \end{array}$	$\begin{array}{l} \text{ہم } we \text{ are speaking.} \\ \text{تُم } ye \text{ are speaking.} \\ \text{وہی } they \text{ are speaking.} \end{array}$
--	--

Present Future Tense.

$\begin{array}{l} \text{مَیْن } I \\ \text{تُو } thou \\ \text{وہ } he \end{array} \left\{ \begin{array}{l} \text{may, shall} \\ \text{or will be} \\ \text{speaking.} \end{array} \right.$	$\begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{وہی } they \end{array} \left\{ \begin{array}{l} \text{may, shall} \\ \text{or will be} \\ \text{speaking.} \end{array} \right.$
---	--

* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, *اگر مَیْن بولتا* if *I had spoken*; *کاش تُو بولتا* would to heaven that *thou hadst spoken*, &c. But it may be equally well understood as the simple Present.

Or,

Singular.		Plural.
مَیْن بولُنا هُونِگا I	} shall, will, or may be speaking.	ہم بولُئی ہوئِگی we
تُو بولُنا ہوگا thou		تُم بولُئی ہووُگی ye
وہ بولُنا ہوگا he		وہی بولُئی ہوئِگی they

Future Indefinite or Aorist Tense.

مَیْن بولُں I	} may, shall, or will speak; or, speak, &c.	ہم بولیں we	} may, shall, or will speak; or, speak, &c.
تُو بولی thou		تُم بولو ye	
وہ بولی he		وہی بولیں they	

Future Indefinite Tense.

مَیْن بولُںگا I	} shall, will, or may speak.	ہم بولِئِگی we	} shall, will, or may speak.
تُو بولِگا thou		تُم بولِوُگی ye	
وہ بولِگا he		وہی بولِئِگی they	

Imperative.

مَیْن بولُں let me speak.	ہم بولیں let us speak.
تُو بول speak thou.	تُم بولو speak ye.
وہ بول let him speak.	وہی بولیں let them speak.

*Respectful and Precative forms of the Future and**Imperative.*

بولِی	} آپ	} you, sir, or your excellency, &c. may, shall or will be pleased to speak; be pleased, sir, to speak; may your ex- ^a cellency, &c. be pleased to speak.
or		
بولِیگا		

بولی we shall, &c. speak ; or, may we speak.

{	تُو	thou mayest, shalt or wilt speak ; or, mayest thou speak.
	ہُو	he may, shall or will, or, may he speak.
	تُم	ye may, shall or will, or, may ye speak.
	ہِی	they may, shall or will, or, may they speak.

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing $\bar{\text{I}}$ ($\bar{\text{r}}$) as explained at paragraph 29 ; thus بول becomes بُل.

Imperative for the second person singular, or The Root.

بُل call.

Infinitive and Gerund.

بُلانے or بُلانا to call, calling.

Past Participle.

Singular.		Plural.
بُلیا ہوا or بُلیا called.		بُلیے ہوئے or بُلیے called.

Present Participle.

بُلیا ہوا or بُلیا calling.		بُلیے ہوئے or بُلیے calling.
-----------------------------	--	------------------------------

Past Conjunctive Participle.

Singular and Plural.

بُلیے ہوئے or بُلیے ہوئے having called.

Past Indefinite Tense.

Singular.	Plural.
* مَينَ نِي <i>I called.</i>	هَمَ نِي <i>we called.</i>
بَلَايَا تُو نِي <i>thou calledst.</i>	بَلَايَا تُمَ نِي <i>ye called.</i>
أَسَ نِي <i>he called.</i>	أُنَ نِي <i>they called.</i>

Pluperfect or Past Past Tense.

مَينَ نِي <i>I had called.</i>	هَمَ نِي <i>we had called.</i>
بَلَايَا تُو نِي <i>thou hadst called.</i>	بَلَايَا تُمَ نِي <i>ye had called.</i>
أَسَ نِي <i>he had called.</i>	أُنَ نِي <i>they had called.</i>

Past Definite or Past Present Tense.

مَينَ نِي <i>I have called.</i>	هَمَ نِي <i>we have called.</i>
بَلَايَا تُو نِي <i>thou hast called.</i>	بَلَايَا تُمَ نِي <i>ye have called.</i>
أَسَ نِي <i>he has called.</i>	أُنَ نِي <i>they have called.</i>

Past Future Tense.

مَينَ نِي <i>I</i>	may, shall	هَمَ نِي <i>we</i>	may, shall
	or will		or will
بَلَايَا تُو نِي <i>thou</i>	have called ; or,	بَلَايَا تُمَ نِي <i>ye</i>	have called ; or,
	might, &c.		might, &c.
أَسَ نِي <i>he</i>	call.	أُنَ نِي <i>they</i>	call.

* See the note to paragraph 25, for the reason of this particle in construction with the past tenses of transitive verbs.

Or,

Singular.

میں I	{ shall, will or may have call- ed ; or, should, &c call.
تُو thou	
ہوگا	
اُس he	

Plural.

ہم we	{ shall, will or may have call- ed ; or, should, &c call.
تُم ye	
ہوگا	
اُن they	

Past Conditional and Optative Tense.

{ میں فی تو فی اُس فی }	اگر کہے گا تو or کہے گا	If, would to God, I, &c. had call- ed; then I, &c. would have call- ed, &c.	{ ہم فی تم فی اُن فی }	اگر کہے گا تو or کہے گا	If, would to God, we &c. had called; then we, &c. would have call- ed, &c.

Present Indefinite Tense.

میں I call.	{ ہم we call. تُم ye call. وہ they call.
* تُو thou callest.	
اُس he calls.	

* Or, with a conditional conjunction or adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

Imperfect or Present Past Tense.

Singular.

Plural.

مَينَ بَلَاتَا تَهَا <i>I was calling.</i>	|	هَمْ بَلَاتِي تَهِي <i>we were calling.</i>
--	--	---

And for the other persons, by changing the pronoun.

Present Definite or Present Present Tense.

مَينَ بَلَاتَا هُون <i>I am calling.</i>	|	هَمْ بَلَاتِي هِين <i>we are calling.</i>
--	--	---

And for the other persons, by varying the pronoun and auxiliary, as before shewn.

Present Future Tense.

مَينَ بَلَاتَا هُون <i>I may, &c. be</i>	|	هَمْ بَلَاتِي هُون <i>we may, &c. be</i>
calling.		calling.

Or,

مَينَ بَلَاتَا هُونَكَا <i>I shall, &c. be</i>	|	هَمْ بَلَاتِي هُونَكِي <i>we shall, &c. be</i>
calling.		calling.

And for the rest, by varying the pronoun and auxiliary, as before exhibited.

Future Indefinite or Aorist Tense.

مَينَ بَلَاوَن <i>I</i>	} may, shall or will call; or, call, &c.	هَمْ بَلَاوَن <i>we</i>	} may, shall, or will call; or, call, &c.
تُو بَلَوِي <i>thou</i>		يُمْ بَلَاو <i>ye</i>	
وُو بَلَوِي <i>he</i>		دِي بَلَاوَن <i>they</i>	

Future Indefinite Tense.

Singular.

Plural.

I	مِنْ بُلَاوَنگَا	} shall, will, or may call.	we	ہم بُلَاوَنگے	} shall, will, or may call.
thou	تُو بُلَاوَنگَا		ye	تُم بُلَاوَنگے	
he	وہ بُلَاوَنگَا		they	وہی بُلَاوَنگے	

Imperative.

The same as the *Future Indefinite* or *Aorist*, except the second person singular, which is the mere root ; as, *بُلَا تُو* call thou. See the preceding conjugation.

Respectful and Precative forms of the Future and Imperative.

بَلَايِي	{	آپ	{	you, sir, or your excellency, &c. may, shall or
or		ماجب		will be pleased to call ; be pleased, sir, to call ;
بَلَايِيگَا	{	خُصرت	{	may your excellency, &c. be pleased to call.
بَلَايِي		..... we may, shall, &c. call ; may we call.		

بَلَايِي	{	تُو	thou mayest, shalt or wilt call ; or, mayest thou call.
		وہ	he may, shall or will, or may he call.
		تُم	ye may, shall or will, or may ye call.
		وہی	they may, shall or will, or may they call.

Passive voice of the same verb, formed by adding *جانا* to go, to its past participle, as explained at paragraph 32.

Imperative for the second person singular, or The Root.

بَلَا جا be called.

Infinitive and Gerund.

Singular.

بُلايا جانا or جاني
to be called,
being called.

Plural.

بُلائي جانا or حالي
to be called,
being called.

Past Participle.

بُلايا been called.

بُلائي گئي been called.

Present Participle.

بُلايا جاتا being called.

بُلائي جاتي being called.

Past Conjunctive Participle.

بُلايا جا جاني or جاڳڙي جاڳڙي | بُلَيا جا جاني or جاڳڙي جاڳڙي
having been called.

Past Indefinite Tense.

بُلايا گيا { مَين I was called.
تُو thou wast called.
وُ he was called.

بُلائي گئي { هُم we were called.
تُم ye were called.
وِي they were called.

Pluperfect or Past Past Tense.

بُلايا گيا تھا { مَين I had been
called.
تُو thou hadst
been called.
وُ he had been
called.

بُلائي گئي تهي { هُم we had been
called.
تُم ye had been
called.
وِي they had been
called.

Past Definite or Past Present Tense.

Singular.	Plural.
مَیں بُلایا گیا ہوں <i>I have been called.</i>	ہم بُلائے گئے ہیں <i>we have been called.</i>
تُو بُلایا گیا ہے <i>thou hast been called.</i>	تُم بُلائے گئے ہو <i>ye have been called.</i>
وہ بُلایا گیا ہے <i>he has been called.</i>	وہی بُلائے گئے ہیں <i>they have been called.</i>

Past Future Tense.

مَیں بُلایا گیا ہوں گا <i>I</i>	may, shall or will	ہم بُلائے گئے ہوں گے <i>we</i>	may, shall or will
تُو بُلایا گیا ہو گی <i>thou</i>	have been called; or	تُم بُلائے گئے ہو گے <i>ye</i>	have been called; or
وہ بُلایا گیا ہو گی <i>he</i>	might, &c. be called.	وہی بُلائے گئے ہوں گے <i>they</i>	should, &c. be called.

Or,

مَیں بُلایا گیا ہوں گا <i>I</i>	shall, will or may	ہم بُلائے گئے ہوں گے <i>we</i>	shall, will or may
تُو بُلایا گیا ہو گا <i>thou</i>	have been called; or	تُم بُلائے گئے ہو گے <i>ye</i>	have been called; or,
وہ بُلایا گیا ہو گا <i>he</i>	should, &c. be called.	وہی بُلائے گئے ہوں گے <i>they</i>	should, &c. be called.

Past Conditional or Optative Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{میں} \\ \text{I, \&c.} \\ \text{ہو} \\ \text{had been} \\ \text{تو} \\ \text{called; or,} \\ \text{or} \\ \text{then I} \\ \text{\&c. would} \\ \text{have been} \\ \text{وہ} \\ \text{called.} \end{array} \right\} \text{بُلا یا گیا ہوتا}$	$\left. \begin{array}{l} \text{ہم} \\ \text{If, would} \\ \text{to God,} \\ \text{we, \&c.} \\ \text{ہو} \\ \text{had been} \\ \text{تو} \\ \text{called; or,} \\ \text{or} \\ \text{then we,} \\ \text{\&c. would} \\ \text{have been} \\ \text{وہی} \\ \text{called.} \end{array} \right\} \text{بُلا یے گئے ہوتے}$

Present Indefinite Tense.

$\left. \begin{array}{l} \text{میں} \\ \text{I am called.} \\ \text{تو} \\ \text{thou art called.} \\ \text{وہ} \\ \text{he is called.} \end{array} \right\} \text{بُلا یا جاتا *}$	$\left. \begin{array}{l} \text{ہم} \\ \text{we are called.} \\ \text{تو} \\ \text{ye are called.} \\ \text{وہی} \\ \text{they are called.} \end{array} \right\} \text{بُلا یے جاتے *}$
---	--

Imperfect or Present Past Tense.

$\left. \begin{array}{l} \text{میں} \\ \text{I was called.} \\ \text{تو} \\ \text{thou wast called.} \\ \text{وہ} \\ \text{he was called.} \end{array} \right\} \text{بُلا یا جاتا تھا}$	$\left. \begin{array}{l} \text{ہم} \\ \text{we were called.} \\ \text{تو} \\ \text{ye were called.} \\ \text{وہی} \\ \text{they were called.} \end{array} \right\} \text{بُلا یے جاتے تھے}$
--	---

* With a conditional conjunction or an adverb of wishing, expressed or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Present Definite or Present Present Tense.

Singular.	Plural.
هُونَ مَينَ بُلَايا جاتا هُونِ <i>I am being called.</i>	ہم بُلائی جاتی ہینَ <i>we are being called.</i>
تُو بُلَايا جاتا ہيَ <i>thou art being called.</i>	تُم بُلائی جاتی ہو <i>ye are being called.</i>
وہ بُلَايا جاتا ہيَ <i>he is being called.</i>	وي بُلائی جاتی ہینَ <i>they are being called.</i>

Present Future Tense.

مَينَ بُلَايا جاتا هُونُ <i>I may,</i>	ہم بُلائی جاتی ہووینَ <i>we may,</i>
تُو بُلَايا جاتا ہووِي <i>thou mayest,</i>	تُم بُلائی جاتی ہوو <i>ye may,</i>
وہ بُلَايا جاتا ہووِي <i>he may,</i>	وي بُلائی جاتی ہووینَ <i>they may,</i>

&c. *be being called.* &c. *be being called.*

Or,

مَينَ بُلَايا جاتا هُونُگا <i>I shall, &c.</i>	ہم بُلائی جاتی ہونُگی <i>we shall, &c.</i>
تُو بُلَايا جاتا ہوگا <i>thou shalt</i>	تُم بُلائی جاتی ہوگی <i>ye shall, &c.</i>
وہ بُلَايا جاتا ہوگا <i>he shall, &c.</i>	وي بُلائی جاتی ہونُگی <i>they shall</i>

&c. *be being called.* &c. *be being called.*

Future Indefinite or Aorist Tense.

مَينَ بُلَايا جاؤنَ <i>I</i>	may, shall or will be	ہم بُلائی جاوینَ <i>we</i>	may, shall or will be
تُو بُلَايا جاوِي <i>thou</i>	called; or,	تُم بُلائی جاو <i>ye</i>	called; or,
وہ بُلَايا جاوِي <i>he</i>	be called, &c.	وي بُلائی جاوینَ <i>they</i>	be called, &c.

*Future Indefinite Tense.**Singular.*

مَينَ بُلَايَا جَاوَنگَا I } shall, will
 تُو بُلَايَا جَاوِيگا thou } or may be
 وَهُ بُلَايَا جَاوِيگا he } called.

Plural.

هَم بُلَايَ جَاوَنگِي we } shall, will
 تُم بُلَايَ جَاوِيگِي ye } or may be
 وَی بُلَايَ جَاوَنگِي they } called.

Imperative.

مَينَ بُلَايَا جَاوَن let me be called. | هَم بُلَايَ جَاوَن let us be called.
 تُو بُلَايَا جَاوَن be thou called. | تُم بُلَايَ جَاوَن be ye called.
 وَهُ بُلَايَا جَاوَن let him be called. | وَی بُلَايَ جَاوَن let them be called.

Respectful and Precative forms of the Future and Imperative.

بُلَايَ جَاوِيگا { آف } you, sir, or, your excellency shall, will,
 or { صَاحِب } or may be called; be you, sir, called;
 بُلَايَ جَاوِيگَا { خُصْرَت } may your excellency, &c. be called.

بُلَايَ جَاوِي we may, shall, or will be called; may we be called.

بُلَايَا { تُو } thou shalt, &c. or mayest thou be called.
 { وَهُ } he may, shall, &c. or may he be called.
 جَاوِي { تُم } ye may, shall, &c. or may ye be called.
 بُلَايَ { وَی } they may, shall, &c. or may they be called.

For the feminine of this, as well as of the preceding conjugations, the singular masculine final \bar{t} (\bar{a}) of the infinitive, the participles, the auxiliaries and the future,

must be changed to *ای* (*ī*) in that number, and to *این* (*īn*) or *ایان* (*iyān*) in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign *ن* (*n*) or *آن* (*ān*), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last; so, *ہوئی تھیں* *they* (females) *had been*; *ہم بلائی جاتی ہوئیں گی* *we* (females) *shall be being called*. See paragraphs 22, 23, 25, 26.

CHAPTER VI.

On Indeclinable Words.

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions and interjections.

36. Besides the simple postpositions enumerated in paragraph 7, there are many words, used in like manner, which, being for the most part nouns or participles governed by a simple postposition understood, generally require *کی* or *ی* before them;* and the most common of those which require *کی* are

* *مانند* *like*, is sometimes constructed with *کی* and at others with *ی*.

تَيْنِ to, up to.	موا besides, except.
باس near, at the side.	ماری by reason, through.
نزدیک near, about, with.	لِی on account, for.
کنی near, with.	واسطی on account, for.
ساتھ in company, with.	سبب by reason.
آگے in front, before.	باعث by reason.
سامنے in front, facing.	موجب by means.
اندر within, in the inside.	عوض instead.
بیچ in, among, between.	بدل in exchange, instead.
باهر or باہر without, on the out- side.	برابر equal to, opposite to.
پیچھے in the rear, behind.	موائق according to.
اوپر on the top, above, upon.	مطابق conformable to.
نیچے beneath, under.	میان at the abode, with.
تلی beneath, under.	ہاتھ into the hand.
پار over, across, through.	قابل capable, worthy.
	لایف worthy, suitable, fit.
	ہارین in the perception, &c.

And the words most in use, which take *کی* before them, are

طرف on the side, towards.	نسبت in relation, in respect.
طرح in the manner, like.	بابت on the subject.
خاطر for the sake, for.	معرفت by means, by.

The prepositions, also, borrowed chiefly from the Persian or Arabic, and most in use, are

از <i>from</i> .	بِنا or بِنا without.
از <i>by way</i> , (requiring	در <i>in</i> .
ی <i>in construction</i>).	درمیان <i>among, between</i> .
ب (prefixed) } <i>by, with,</i>	سوا <i>besides</i> .
پ (prefixed) } <i>in to.</i>	علی <i>on, upon, according</i>
به (separate) }	<i>to.</i>
با <i>with,</i> } (prefixed	عن <i>from, on, concerning</i> .
بی <i>without,</i> } or	عند <i>with, according to</i> .
} (separate).	فی <i>in, for (each)</i> .
بر <i>on, in</i> .	ک (prefixed) <i>like</i> .
بدون <i>besides, without</i> .	ل (prefixed) <i>to, for</i> .
برای <i>by reason, for</i> .	مع or مع <i>with, along with</i> .
بعد <i>after</i> .	من <i>from</i> .

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions, many of which may be used adverbially also, are the following:

اب <i>now</i> .	اب تک } <i>till now, yet.</i>
تا <i>to, until, to the</i>	or
end.	اب تک }
تک or تک <i>to, up to, until</i> .	کد or کد <i>when ?</i>
توڑی <i>till, up to</i> .	کب تک } <i>till when ? how</i>
تک <i>to, as far as, near</i> .	or
تک <i>presently</i> .	کب تک } <i>long ?</i>

کبھی or کدھی } ever, some time.

کبھو or کبھی } &c. sometimes.

کبھی نہ کبھی } &c. some time or other.

کب سے } &c. since when ?
how long ago ?

تک } till when ?

نہیں } &c. never.

جب or جد } when.

جب تک } till when, until.

or }
جب تک }
جب کبھی } whenever.

جب نہ تب } perpetually.

جب کا تب } at the time when.

تب or تب تو } then.

تب تک } till then, so long.

or }
تب تک }
یہاں } here, this place.

ہاں (contract. of یہاں) } here.

یہیں } exactly here.

یہاں تک }
or یہاں تک } hitherto, to this
or یہاں تک } degree.

or یہاں توڑیہ }
وہاں } there, that place.

وہیں } exactly there.

کہاں } where ?

جہاں } where, which place.

جہاں جہاں } wherever.

جہاں تہاں } here and there,
every-where.

جہاں کہیں } wherever.

تہاں } there, that place.

کہیں } somewhere, any-
where.

کہیں نہ کہیں } somewhere or other.

کہیں نہیں } nowhere.

ہر کہیں } every-where.

اور کہیں } elsewhere.

اِیڈھر or اِڈھر } here, hither.

اُڈھر or اُڈھر } there, thither.

کِڈھر or کِڈھر } where ? whither ?

جِڈھر or جِڈھر } where, whither.

تِدھر or تَدھر *there, thither.*

کدھر سی &c. *whence ?*

جَدھر تَدھر *here and there.*

یُون or یُونکر *thus, in this manner.*

یُون نہ یُون *one way or other.*

وُون or وُون *in that manner.*

وُون کا وُون *as before, as originally.*

وُونین *exactly then.*

کُیُون or کُیُونکر *why ? how ?*

جُیُون or جُیُونکر *as, like as, when.*

تُیُون or تُیُونکر *so, in such wise, then.*

جُیُون جُیُون *as, whenever.*

تُیُون تُیُون *so, at that time.*

جُیُون کا تُیُون *precisely the same.*

جُون *as &c. (for جُون &c.)*

جُیُون تُیُون } *somehow or other,*
جُون تُون } *some sort or other,*
 } *in any way.*

جُونین *exactly when.*

اِیسا *thus.*

وِیسا *so.*

کِیسا *how ?*

جِیسا *as.*

تِیسا *so.*

وِیسا اِیسا *so so, indifferently.*

جِیسا تِیسا *as well as.*

جِیسا کا تِیسا *precisely the same.*

اِنّا or اِنّا } *this much.*
اِیتنا or اِیتنا }

اِنّا or اِنّا } *that much.*
وِیتنا or وِیتنا }

کِیتنا or کِیتنا } *how much ?*
کِیتنا or کِیتنا }

جِیتنا or جِیتنا *as much as.*

تِیتنا or تِیتنا *so much.*

کِی بِر *how often ?*

جِی بِر *as often.*

تِی بِر *so often.*

بَارِی *once, at last.*

بَارِی or بَارِیَار *often, repeatedly.*

بَارِی بَارِی *alternately.*

اِیتِیَار *frequently.*

اِیکٹ بار } (and so
دو بار } on).

پُر or پُر again.

روز روز daily.

شب شب by night.

بدم دم perpetually.

تُرت or تُرت instantly, quickly.

فِي الحال instantaneously.

فِي الفور immediately.

جُت or جُت quickly.

هُوتِي during, in the presence.

هُوتِي gradually.

هُوتِي } gently, softly.
آهِنِي آهِنِي }
دِهِي دِهِي }

پِي در پِي successively.

اَلَاك اَلَاك } separately.
جُدا جُدا }

اِيك اِيك one by one.

اَلِي apart, separately.

در كِنار aside.

عَلَو besides.

مَا سِوَا } besides, moreover.

مَا دُرَا }
جُز besides, except.

قَرِيب near, about.

آمَنِي سَامَنِي } opposite, face to

رُود رُود } face, before.

سَمَكَمَك opposite, confronting,
ing, facing.

بَاهَم together.

هَمْرَاه together, along
with.

سَمَك } along with, with.
سَمِيت }

پِي on, over.

نِيرِي near, beside.

قَبْل before.

بَعْد after, afterwards.

عَقَب at the heel, after.

عَن قَرِيب nearly, shortly,
soon.

چُگونَه how? of what
kind?

كَيْف how?

خَوَاه مَخَوَاه willing or not wil-
ling.

سِنْت } gratuitously.
مَنْت }

<p> $\left. \begin{array}{l} \text{انجنت} \\ \text{اجانت} \\ \text{ناگاه} \end{array} \right\}$ unawares, sud- denly. </p> <p> $\left. \begin{array}{l} \text{یکت قلم} \\ \text{یکت لغت} \end{array} \right\}$ all at once, al- together. </p> <p> پہلا before, soon, ra- ther. </p> <p> پہلی first, in the first place, rather. </p> <p> دوسری secondly, &c. </p> <p> ندان at last, at length. </p> <p> آخر or آخرش at last, finally. </p> <p> آخر الامر at the end, finally. </p> <p> الحال now, presently. </p> <p> بالعمل now, at this mo- ment. </p> <p> مادام as long as, until. </p> <p> آج to day. </p> <p> کل yesterday or to morrow. </p> <p> دی روز yesterday. </p> <p> فردا to morrow. </p> <p> آج کل nowadays, short- ly. </p>	<p> پرسون two days ago or to come. </p> <p> ترسون three days ago or to come. </p> <p> نرسون four days ago or to come. </p> <p> ترکی at the dawn of, day, early. </p> <p> سبیری in the morning, early, soon. </p> <p> وقت بوقت from time to time. </p> <p> وقت بیوقت constantly. </p> <p> وقت ناوقت occasionally. </p> <p> درون in, within. </p> <p> بہتر within. </p> <p> وری on this side, near. </p> <p> پری on that side, be- yond. </p> <p> ولہاں on both sides, across. </p> <p> ہرگاہ every-where. </p> <p> تل اوپر upside down. </p> <p> بہت much, very. </p> <p> زیادہ more. </p>
---	---

نَهَائَتِ extremely.

نَهَيْتِ extremely, very.

بَا or بَسْ enough, much, very.

أَكْثَرُ for the most part.

فِي أَجْمَلِهِ upon the whole.

الْقَصَّةُ } in short, in a
الْفَرْصُ } word.

أَغْلَبَ most likely.

غَالِبًا chiefly, most likely.

لَا بُدَّ } necessarily, in-
or } fallibly, un-
لَا جَرَمَ } doubtedly.

كَيْونَ نَهْ هُوَ it must be.

هَانِ or هُونِ yes.

هَانِ هِينِ yes.

بَلِي yes, right, well.

الْبَتَّةُ certainly.

فِي الْحَقِيقَةِ in truth, really.

حَقًّا truly, by God.

حَقِيقَةً really, truly.

حَقٌّ نَاحِثٌ right or wrong.

سَجَّ or سَجَّكَ truly, in earnest, indeed.

أَمَّا by no means, not at all, never.

مُطْلَقًا absolutely, not at all.

نَهَيْنَ or نَهْ no, not.

نَهَيْنَ تَو (if) not then, otherwise, else.

مَت not, do not.

أَمِنَ or أَهَانَ nay, no, do not.

مَبَادَا lest, God forbid!

مُشَايِدَ perhaps, possibly.

هُوَ تَو هُوَ may be, perhaps.

هُوَ تَو هُوَ must be, necessarily.

كَاشَكَ or كَاشَ may it happen, God send!

مُغَّر unless, but, except.

جُهْتُ but, except, save.

هَيْكَا probably, doubtless.

فقط <i>only, simply.</i>	مُدام <i>always, eternally.</i>
مَرَف <i>only, merely.</i>	هرگز <i>ever.</i>
تو (emphatick) <i>do,</i> <i>in fact, indeed.</i>	گاهی گاه <i>some time or other.</i>
ای (affixed) } <i>very,</i>	هنوز <i>yet.</i>
هی or هین (affixed) } <i>exactly.</i>	چنانچه <i>so that, like as.</i>
or alone) }	آ <i>if not, except, else.</i>
یعنی <i>that is to say, viz.</i>	حَسَب <i>agreeably to.</i>
گویا <i>one might say, as</i> <i>if.</i>	بغیر or غیر <i>other than, besides.</i>
گرچه <i>say that, although.</i>	و غیره <i>et cætera, and the</i> <i>rest.</i>
نت <i>always, ever.</i>	مثلاً <i>for example.</i>
همیشه } <i>always, ever,</i>	خصوصاً <i>especially.</i>
همواره }	دفعاتاً <i>often, all at once.</i>
	عقلاً <i>reasonably.</i>

38. The conjunctions most in use are

و or أو or آو <i>and.</i>	بلکه <i>but, moreover.</i>
بھی <i>also, even, like-</i> <i>wise.</i>	لیکن or لیکن <i>but, yet.</i>
کی <i>that, because, or.</i>	اما <i>but, however.</i>
جو or جَو <i>if, that, when.</i>	یا <i>or.</i>
اگر or گر <i>if.</i>	خواه <i>or, either, whe-</i> <i>ther.</i>
هم <i>also, even, like-</i> <i>wise.</i>	چاهو <i>either, or, choose.</i>
بہ or بہ <i>but, yet, moreover.</i>	تو or تو <i>then.</i>
	پس <i>then, therefore.</i>

نیز <i>also, likewise.</i>	هَر چَند <i>how much soever,</i>
در (و اگر) <i>and if.</i>	<i>although.</i>
ورنه <i>and if not, unless.</i>	حَالِ آنکِه <i>whereas, notwithstanding,</i>
اگرچه <i>although.</i>	<i>although.</i>

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are

وَاد or واد واد	هَي هَي or هَي هَي	<i>alas! strange!</i>
کِیَا خُوب	وَي	<i>alas! strange!</i>
شَابَاش	هَيَاَت	<i>alas! begone!</i>
اَکْرَبِیْن	جِی جِی or جِی جِی	<i>fy! tush!</i>
نَهَن	هَت	<i>fy! begone!</i>
کِیَا بَاتِ هَي	جَنجِی	<i>begone!</i>
مَرْحَبَا <i>hail! God bless</i>	or چَل جَنجِی	<i>avaunt!</i>
<i>you! welcome!</i>	دُر or دُرُو	<i>avaunt! begone!</i>
خِیَر دَار <i>have a care.</i>	لُو	<i>lo! look! see!</i>
		<i>there now!</i>
هَآي or هَآي هَآي	بَآپ رِی	<i>astonishing!</i>
وَا or وَاي	بَآپ مِیْرَا	<i>good God!</i>
وَاوِیْلَا	چَب	<i>silence!</i>
دِرِنَا or دِرِنَا	جَب رَهو	<i>hush!</i>
اَنسُوس or حَیْف		

CHAPTER VII.

On the Numerals.

40. The Cardinal Numbers, from one to one hundred, with the Indian, Arabic and European figures adopted to represent them, are as follows.

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
1	۱	१	ایک	15	۱۵	۹۴	پندرہ
2	۲	२	دو	16	۱۶	۹۵	سولہ
3	۳	३	تین	17	۱۷	۹۶	سترہ
4	۴	४	چار	18	۱۸	۹۷	اٹھارہ
5	۵	۵	پانچ	19	۱۹	۹۸	اُنیس
6	۶	۶	چھ	20	۲۰	۲۰	بیس
7	۷	۷	سات	21	۲۱	۲۱	ایکس
8	۸	۸	آٹھ	22	۲۲	۲۲	بائیس
9	۹	۹	نو	23	۲۳	۲۳	تیس
10	۱۰	۱۰	دس	24	۲۴	۲۴	چوبیس
11	۱۱	۱۱	ایکادہ	25	۲۵	۲۵	پچیس
12	۱۲	۱۲	بارہ	26	۲۶	۲۶	چھیس
13	۱۳	۱۳	تیرہ	27	۲۷	۲۷	ستیس
14	۱۴	۱۴	چودہ	28	۲۸	۲۸	اٹھیس

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
29	٢٩	29	اَتَيْس	49	٤٩	49	اَتِيَس
30	٣٠	30	تَيْس	50	٥٠	50	يَس
31	٣١	31	اَتَيْس	51	٥١	51	اَكَاوَن
32	٣٢	32	بَتَيْس	52	٥٢	52	باوَن
33	٣٣	33	تَيْس	53	٥٣	53	تَرْوِيَن
34	٣٤	34	جَوَتَيْس	54	٥٤	54	جَوَن
35	٣٥	35	بَيْتَيْس	55	٥٥	55	بَجَوَن
36	٣٦	36	جَوَتَيْس	56	٥٦	56	جَوِيَن
37	٣٧	37	سَيْتَيْس	57	٥٧	57	سَتَاوَن
38	٣٨	38	اَتَيْس	58	٥٨	58	اَتَاوَن
39	٣٩	39	اَنَالَيْس	59	٥٩	59	اَنَقَه
40	٤٠	40	جَالَيْس	60	٦٠	60	سَاَه
41	٤١	41	اَكَالَيْس	61	٦١	61	اَكَه
42	٤٢	42	بِيَالَيْس	62	٦٢	62	بَاَه
43	٤٣	43	تِيَالَيْس	63	٦٣	63	تَرْه
44	٤٤	44	جَوَالَيْس	64	٦٤	64	جَوَه
45	٤٥	45	بِيَنَالَيْس	65	٦٥	65	بِيَه
46	٤٦	46	جَوِيَالَيْس	66	٦٦	66	جَوِيَه
47	٤٧	47	سِيَنَالَيْس	67	٦٧	67	سَه
48	٤٨	48	اَتِيَالَيْس	68	٦٨	68	اَه

FIGURES.			FIGURES.		
Europ.	Arab.	Ind.	Europ.	Arab.	Ind.
69	٦٩	٦٩	85	٨٥	٨٥
70	٧٠	٧٠	86	٨٦	٨٦
71	٧١	٧١	87	٨٧	٨٧
72	٧٢	٧٢	88	٨٨	٨٨
73	٧٣	٧٣	89	٨٩	٨٩
74	٧٤	٧٤	90	٩٠	٩٠
75	٧٥	٧٥	91	٩١	٩١
76	٧٦	٧٦	92	٩٢	٩٢
77	٧٧	٧٧	93	٩٣	٩٣
78	٧٨	٧٨	94	٩٤	٩٤
79	٧٩	٧٩	95	٩٥	٩٥
80	٨٠	٨٠	96	٩٦	٩٦
81	٨١	٨١	97	٩٧	٩٧
82	٨٢	٨٢	98	٩٨	٩٨
83	٨٣	٨٣	99	٩٩	٩٩
84	٨٤	٨٤	100	١٠٠	١٠٠

Some little variation from the above may occur in a few instances ; as, 33, تینتیس, 34, چونتیس, 38, اڑتیس, 39, انچالیس, 43, تینتالیس, 48, اڑتالیس, 55, پچاون, 66, چہاچھٹ, 68, اڑتھ, 82, پڑلیس,

91 اِکَانَوِي, 92 پَرَانَوِي or بَانَوِي, 93 تَرَانَوِي, &c. And the series after one hundred is continued thus, 101 اِکْت سَو اِکْت, مات 721 مَو اِکْتِيس, 938 نَو مَي اِکْتِيس. When, however, the word اِکْت is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers ; as, اِکْت سَو اِکْت *about a hundred*, دُو سَو دُو اِکْت *near two hundred and two* : and, if a noun is used, it generally precedes the numeral, when this sense is intended ; so, اِکْت دَس اِنَمِي *about ten men* ; دُو اِکْت بَعْدُ *two hours or so afterwards*. Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers ; and the order of the alphabet then observed, with the quantity denoted by each letter, is,

ا ب ج د ه و ز ح ط ی ک ل م ن	و ع ه ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن
ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن
ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن
ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن	ا ب ج د ه و ز ح ط ی ک ل م ن

The intermediate and subsequent numbers being denoted by the composition of these letters ; as اِکْت *eleven*, اِکْتِيس *thirty-six*, اِکْتِيس *one hundred and ninety four*, اِکْتِيس *two thousand*, اِکْتِيس *five hundred thousand*, &c.

41. The Ordinals are,

1st.....پہلا	6th.. چھٹوان or چھٹھا
2d.... دوسرا or دوجا	7th..... ساتوان
3d.... تیسرا or تيجا	8th.. آٹھوان
4th..... چوتھا	9th..... نوآن
5th..... پانچوان	10th..... دسوان

And so forth, by adding وان or آن or ها to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

A four..... گنتا	A hundred..... سیکڑا
A five..... گاہی	A thousand..... ہزار
A score..... پینسی	A hundred thousand لاکھ
A forty..... چالیسا	A ten millions..... کروڑ

43. In a distributive sense the numerals, whether cardinals or ordinals, are repeated ; as, ایک ایک *one by one*, دس دس *by tens*, بارہوان بارہوان *every twelfth*. Proportionals and reduplicatives are formed by adding گنا or, more especially with regard to the folds or rows of any material, پرتا or لڑا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms ; so, اکٹھا *single*, دولڑا *double*, تیرتھا *treble*, چوکٹھا *quadruple*, پنجٹھا *quintuple*, چھ لڑا *sextuple*, ستیرٹھا *septuple*, آٹھ گنا *octuple*, نوٹھا *ninefold*, دس گنا *tenfold*, &c. but اکٹا and اکٹھا are also used for single, ٹوٹا and دوٹھا and ٹوہڑا and دوہڑا for double, تیرٹھا and تیرھا for treble, چوہڑا and چوٹھا for quadruple : and چند

may with the Persian numerals be adopted as an affix for the same purpose; so, دُو جَنَد *two fold, twice as much*; تِسه جَنَد *treble*; چهار جَنَد *quadruple*; نه جَنَد *nine fold* ده جَنَد *ten fold*: whilst برابر or هه may be subjoined in a like meaning to the simple forms of the cardinals as before given, or to the Persian nouns of number; as, دُو برابر *twice as much*, سه تِسه *three fold*, سات برابر or هفت هه *seven fold*.

44. The fractionals, whether used alone or with other numbers, will be comprehended from the following detailed statement.

$\frac{1}{4}$ پاو or چَوْتَهَائِي	3 $\frac{3}{4}$ پُونِي چار
$\frac{1}{3}$ تِهَائِي	19 $\frac{2}{3}$ پُونِي بيس
$\frac{1}{2}$ دِيَرَه پاو	30 $\frac{1}{2}$ مَو تيس
$\frac{1}{5}$ آندھا	50 $\frac{1}{5}$ ساڙهي پچاس
$\frac{2}{3}$ دو تِهَائِي	75 پُونِي سو
$\frac{2}{5}$ پُون or تين پاو	125 مَو سو
1 $\frac{1}{4}$ مَو	150 دِيَرَه مَو
1 $\frac{1}{3}$ دِيَرَه	250 اڙهائي سو
1 $\frac{2}{3}$ پُونِي دو	175 پُونِي دو سو
2 $\frac{1}{4}$ سَوادو	225 مَو دو سو
2 $\frac{1}{3}$ اڙهائي	275 پُونِي تين سو
2 $\frac{2}{3}$ پُونِي تين	325 سَو تين سو
3 $\frac{1}{4}$ سَو تين	350 ساڙهي تين سو
3 $\frac{1}{3}$ ساڙهي تين	750 ساڙهي سات سو

1250	..... سَوَا هزار	2250	..... سَوَا دو هزار
1500	..... ڈیڑھ هزار	2500	..... اڑھائی هزار
1750	..... پونی دو هزار	3500	..... ساڑھی تین ہزار

Of the words above used, which have not already been particularly explained, پونی means *a quarter less*, سَوَا with *a quarter*, ساڑھی with *a half*, and اڑھائی *two and a half*.

CHAPTER VIII.

On the formation of Derivatives.

45. Abstract nouns are often formed from adjectives, with occasionally some modification, by subjoining

آ	as	گرم	warm weather, from	گرم	warm.
آت	—	بہتات	} abundance,	—	بہت much.
آیت	—	بہتایت			
اس	—	میٹھاس	sweetness,	—	میٹھا sweet.
ان	—	اونچان	height,	—	اونچا high.
ای	—	برا	evil,	—	برا bad.
آئی	—	چوکائی	caution,	—	چوکس cautious.
پا	—	پڑھاپا	old age,	—	پڑھا old.
پن	—	موٹاپن	fatness,	—	موٹا fat.
پنا	—	بیواپنا	widowhood,	—	بیوا widow.
تا	—	کوملتا	softness,	—	کومل soft.

تبی	as	کمی deficiency,	from	کم little.
گی	—	تازگی freshness,	—	تاز fresh.
هت	—	کڑواہٹ bitterness,	—	کڑوا bitter.

Or from primitive nouns substantive by affixing to them

ات	as	آدمیت humanity,	from	آدمی man.
آیت	—	پنجائیت a council,	—	پانچ five.

But they are still more abundantly derived from verbs ; some being the same in form as the second person singular of the imperative, like *بول* *speech*, *چاہ* *desire* : or as the present, or past, participle in either gender ; so, *بولنا* *the faculty of speech*, *کہا* *a saying or order*, *بڑھتی* *increase*, *گنتی* *a reckoning*, *بولی* *speech*, from *بول* *speak*, *کہ* *say*, *بڑھ* *increase*, *گن* *reckon*. They are, moreover, to be obtained by adding to the second person singular of the imperative

او	as	دباؤ pressure,	from	دبا press.
آو	—	چڑھاؤ ascent,	—	چڑھ ascend.
آپ	—	مِلاب concord,	—	مِل meet.
ای	—	کھلائی a feeding,	—	کھلا feed.
آئی	—	بوئی a sowing,	—	بو sow.
ان	—	جان a burning,	—	جل burn.
انت	—	پڑھنت a reading,	—	پڑھ read.
وا	—	بھلوا deception,	—	بھلا deceive.
وٹ	—	بناوٹ contrivance,	—	بنا contrive.

هت	as	بُلَہت <i>a calling</i> ,	from	بُلا <i>call</i> .
آس	—	پِاس <i>thirst</i> ,	—	پی <i>drink</i> .

And Persian nouns of this description are often had by the addition of *إش* to adjectives or to the imperatives of verbs in that language; as, پیدایش *production*, from پیدا *produced*; دانش *knowledge*, from دان *know*.

46. The noun, which denotes the performer of any act or the dealer in any thing, is frequently obtained by sub-joining هارا or لا to the inflected infinitive of a verb; so, مارنہارا *a smiter*, بولنہولا *a speaker*; and, by adding to nouns or verbal roots the same affixes, or

ها	as	دُلہیا <i>a trotter</i> ,	from	دُلہی <i>a trot</i> .
ہار	—	چوڑیہار <i>a bracelet-seller</i> ,	—	چوڑی <i>a bracelet</i> .
وال	—	کھنوال } <i>a wharfinger</i> ,	—	گھاٹ <i>a wharf</i> .
وار	—	کھنوار }		
ر	—	سُنا <i>a goldsmith</i> ,	—	سونا <i>gold</i> .
آر	—	چار <i>a currier</i> ,	—	چام <i>leather</i> .
آرا	—	پہچارا <i>a cook</i> ,	—	پہچہ <i>an oven</i> .
او	—	بہرو <i>a watchman</i> ,	—	بہر <i>a watch</i> .
اوا	—	تہلوا <i>a servant</i> ,	—	تہل <i>service</i> .
وا	—	مچہوا <i>a fisherman</i> ,	—	مچہ <i>a fish</i> .
اوڑا	—	بہگوڑا <i>a deserter</i> ,	—	بھاگ <i>flee</i> .
ایرا	—	سُپیرا <i>a snake-catcher</i> ,	—	سانپ <i>a snake</i> .
آھا	—	دُڑاھا <i>a runner</i> ,	—	دُڑ <i>run</i> .

ای	as	سندیس <i>a messenger</i> ,	from	سندیس <i>a message</i> .
ایا	—	مکھنیا <i>a butter-man</i> ,	—	مکھن <i>butter</i> .
ایارا	—	گھسیارا <i>a grass-cutter</i> ,	—	گھس <i>grass</i> .
آیت	—	بیالیت <i>a spearman</i> ,	—	پالا <i>a spear</i> .
آینا	—	چڑھیتا <i>a rider</i> ,	—	چڑھ <i>mount</i> .
اکت	—	لیکھک <i>a writer</i> ,	—	لکھ <i>write</i> .
آکت	—	پیراکت <i>a swimmer</i> ,	—	پیر <i>swim</i> .
اکڑ	—	پیوگر <i>a great drinker</i> ,	—	پی <i>drink</i> .
بال	—	گوبال <i>a cowherd</i> ,	—	گو <i>a cow</i> .
وان	—	گاریوان <i>a carter</i> ,	—	گاری <i>a cart</i> .
وینا	—	گوتیا <i>a singer</i> ,	—	گا <i>sing</i> .
واھا	—	ھلواھا <i>a ploughman</i> ,	—	ھل <i>a plough</i> .
بان	—	دربان <i>a porter</i> ,	—	در <i>a door</i> .
بند	—	نعلبند <i>a farrier</i> ,	—	نعل <i>a horseshoe</i> .
بر	—	رھبر <i>a guide</i> ,	—	راد <i>a way</i> .
باز	—	مرغیاز <i>a cockfighter</i> ,	—	مرغ <i>a cock</i> .
چی	—	طنبورچی <i>a drummer</i> ,	—	طنبور <i>a drum</i> .
دار	—	زمیندار <i>a landholder</i> ,	—	زمین <i>land</i> .
زن	—	تیرزن <i>an archer</i> ,	—	تیر <i>an arrow</i> .
ساز	—	سخن ساز <i>an orator</i> ,	—	سخن <i>a speech</i> .
کار	—	بدکار <i>an evildoer</i> ,	—	بد <i>evil</i> .
گار	—	گناہگار <i>a sinner</i> ,	—	گناہ <i>sin</i> .
گر	—	سوداگر <i>a merchant</i> ,	—	سودا <i>trade</i> .

47. Local and instrumental nouns are often the same in form as the infinitive of a verb ; so, *هَرَن کا رشتا ہے* *it is a range or park for deer* : or, they may be derived from the second person singular of the imperative by the addition of *ان* (*an*) or *نی* (*nī*) ; as, *بیلنا* or *بیلن* *a rolling-pin*, from *بیل* *roll* ; *کٹنی* *a pair of scissors*, from *کتر* *clip*.* But the latter are in some instances obtained from adjectives by subjoining *آ*, as *گولا* *a ball*, from *گول* *round* ; and, the former more frequently from substantives by affixing

اَسَٹَل	as	دیرِستَل	} <i>a temple</i> ,	from	دیو <i>a god</i> .
اَسَٹان	—	دیرِستَان			
اِسٹان	—	قبرِستان	<i>a burying-place</i> ,	—	قبر <i>a grave</i> .
ستان	—	ہندوستان	<i>India</i> ,	—	ہندو <i>Indian</i> .
ال	—	دیوَل	<i>a temple</i> ,	—	دیو <i>a god</i> .
آلا	—	سِوالا	<i>Siva's temple</i> ,	—	سِو <i>Siva</i> .
باڑی	—	پھولِباڑی	} <i>a flower garden</i> ,	—	پھول <i>a flower</i> .
واڑی	—	پھولِواڑی			
مال	—	گھوڑا مال	<i>a stable</i> ,	—	گھوڑا <i>a horse</i> .
مالا	—	گاوِمالا	<i>a cow-house</i> ,	—	گاو <i>a cow</i> .
پور	—	غازِپور	<i>city of Ghāzī</i> ,	—	غازی
آباد	—	حیدر آباد	<i>city of Haidar</i> ,	—	حیدر
(proper names).					

* *بسنی* *a village*, from *بس* *dwelt* ; *جھارو* *a broom*, from *جھار* *sweep* ; and *بچھونا* *a bed*, from *بچھا* *spread*, also occur.

دان	as	قلمدان <i>a pen-case</i> ,	from	قلم <i>a pen</i> .
زار	—	لاله زار <i>a tulip-bed</i> ,	—	لاله <i>a tulip</i> .
شن	—	گلشن <i>a rose-bower</i> ,	—	گل <i>a rose</i> .
گاه	—	آرامگاه <i>a resting-place</i> ,	—	آرام <i>rest</i> .

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

آل	as	کجهریال <i>an hour-bell</i> ,	from	کجهری <i>an hour</i> .
ایل	—	نکیل <i>a camel's nose-stick</i> ,	ناک	<i>a nose</i> .
اد	—	دسته <i>a handle</i> ,	—	دست <i>a hand</i> .
آنه	—	انگشتانه <i>a thimble</i> ,	—	انگشت <i>a finger</i> .
اکت	—	چشمک <i>spectacles</i> ,	—	چشم <i>an eye</i> .

48. The diminutive of a noun is obtained by affixing

to it

آ	—	بچیا	<i>a little daughter</i> ,	from	بچی	<i>a daughter</i> .
ایلا	—	موریلا	<i>a peachick</i> ,	—	مور	<i>a peacock</i> .
ایل	—	بتهیل	} <i>a tiger's whelp</i> ,	—	باه	<i>a tiger</i> .
ایلا	—	بتهیلا				
ایشا	—	بهنیشا	} <i>a young Brāhman</i> ,	برهنم	<i>a Brāhman</i> .	
ایشا	—	بهنیشا				
اوتا	—	هرنوتا	<i>a fawn</i> ,	—	هرن	<i>a stag</i> .
ایا	—	کچیا	<i>a small bedstead</i> ,	—	کهاٹ	<i>a bedstead</i> .
ری	—	پلٹری	<i>a small bedstead</i> ,	—	پلٹک	<i>a bedstead</i> .
وا	—	مردوا	<i>a manikin</i> ,	—	مرد	<i>a man</i> .
اکت	—	توبکت	<i>a musket</i> ,	—	توب	<i>a cannon</i> .

ایچہ as باغیچہ *a little garden*, from باغ *a garden*.

جہ — دیکھہ } *a kettle*, — دیکٹ *a caldron*.
چی — دیکھی }

Or by changing a final $\bar{\tau}$ into ای *a string*, from ری *a rope* ; گولی *a bullet or pill*, from گول *a ball*.

49. Adjectives may be formed from substantives by prefixing

ا	as	افل fruitless,	from	فیل <i>fruit</i> .
ان	—	اٲونا impossible,	—	هونا <i>to be</i> .
نا	—	نا آمید hopeless,	—	آمید <i>hope</i> .
ا	—	اچار helpless,	—	چار <i>help</i> .
ن	—	نڈر fearless,	—	ڈر <i>fear</i> .
ز	—	زادر disrespectful,	—	آدر <i>respect</i> .
ب	—	بمل undefiled,	—	مل <i>filth</i> .
بی	—	بخیر incautious,	—	خیر <i>intelligence</i> .
هم	—	هم آهنگ concordant,	—	آهنگ <i>sound</i> .
س	—	سرُوب well-formed,	—	رُوب <i>form, shape</i> .
ک	—	کڈھنگ ill-mannered,	—	ڈھنگ <i>manners</i> .

Or by affixing

آ	as	بُوکھا hungry,	from	بُوکھ <i>hunger</i> .
اد	—	دو سالہ biennial,	—	دو سال <i>two years</i> .
اھلا	—	سونہلا golden,	—	سونا <i>gold</i> .
آنہ	—	چٹانہ childish,	—	چٹل <i>a child</i> .
اُو	—	دیدارُو sightly,	—	دیدار <i>view</i> .

اِیَا	as	بُکھیریا quarrelsome,	from	بُکھیرا contention.
ایارا	—	نُکھیارا afflicted,	—	نُکھ pain.
ایتا	—	پُچھتا late,	—	پُچھا the rear.
ایمہ	—	بازاری of the market,	—	بازار market.
ایمن	—	چوبیس wooden,	—	چوب wood.
ایمنہ	—	ریشمینہ silken,	—	ریشم silk.
ایمانہ	—	سالیانہ annual,	—	سال a year.
ایلا	—	ریسیلا juicy,	—	ریس juice.
ایل	—	دنتیل tusked,	—	دنت a tooth.
ایلا	—	گھریلا domestick,	—	گھر a house.
لُو	—	جھڑالو quarrelsome,	—	جھڑا a quarrel.
لا	—	پچھلا hindermost,	—	پچھا the rear.
کا	—	اِکّا single,	—	ایک one.
نا	—	دونا double,	—	دو two.
را	—	تیسرا third,	—	تین three.
وان	—	دسوان tenth,	—	دس ten.
ھا	—	پنیھا aquatick,	—	پانی water.
جوت	—	بیانہنی جوت marriageable,	—	بیانہ to marry.
مان	—	بُدھمان wise,	—	بُدھ wisdom.
ولت	—	پولوت powerful,	—	پل power.
بند	—	ہتھیار بند armed,	—	ہتھیار arms.
مند	—	دولتمند wealthy,	—	دولت wealth
دار	—	وفادار faithful,	—	وفا fidelity.
سار	—	کُھار mountainous,	—	کُھ a mountain.

گین	as	غمگین	sorrowful,	from	غم	sorrow.
ناک	—	ہولناک	terrible,	—	ہول	terrou.
وار	—	برگوار	grievous,	—	سوک	grief.
ور	—	نامور	renowned,	—	نام	a name.
آور	—	زورآور	strong,	—	زور	strength.
زا	—	زایترا	foreign-born,	—	زایت	a foreign country.
مُون	—	نیلُون	blue-coloured,	—	نیل	blue, indigo.
فام	—	زعفران فام	saffron-coloured,	—	زعفران	saffron.
مایل	—	زردی مایل	yellowish,	—	زردی	yellowness.
کونا	—	چوکونا	four-cornered,	—	چو	(in comp.) four.
گوشہ	—	شش گوشہ	hexagonal,	—	شش	six.

50. Adjectives of intensity may be obtained from verbs, by affixing to the second person singular of the imperative آک (*āk*) آکا (*ākā*) or آنکا (*ānkā*) or ویا (*waiyā*); as, کوراک *a great runner*, from کور *run*; لوانکا *quarrelsome*, from لڑ *fight*; بولیا *eloquent*, from بول *speak*.

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively or relatively; so, from یہ *this*, may be deduced اِنّا or ایتّا or اِتا or اِتا *this-much, thus many*; یوں or یونکر *in this manner, thus*; ایسا *this-like, such*; یہاں *this place, here*; یہیں *exactly here*; اِنھر

or اِيْذِهْر *this way, hither* : from اِيْ, *that* ; وَيْتَا or يَتَا or اَتَا or
 اَتَا *that-much, so many* ; دُون or دُونْ in *that manner, so* ;
 وَيَا *that-like, so* ; هَاَنْ *that place, there* ; وَهِيْن exactly *there* ;
 اُوْنِهْر or اُوْنِهْر *that way, thither* : from كُوْن *who ? what ? which ?*
 كَد or كَب *when ?* كَيْتَا or كَيْتَا or كَيْتَا or كَيْتَا *how much ? how*
many ? كَيْوْن or كَيْوْنْ *how ? in what manner ? why ?* كَيْا
what-like ? what sort of ? how ? كَيْاَنْ *where ?* كَيْدِهْر or كَيْدِهْر
whither ? كَيْ *how many ? from* جُوْن *who, what, which ;* جَد
 or جَب *when ;* جَيْتَا or جَيْتَا *as much as, as many as ;* جُوْن or
 جُوْنْ *as, like as ;* جَيْا *what like, as ;* جَيْا *where ;*
 جَيْدِهْر or جَيْدِهْر *whither ;* جَيْ *as many ; and, from* تُوْن *that,* تَد
 or تَب *then ;* تَيْتَا or تَيْتَا *so much or so many ;* تُوْن or تُوْنْ or
 تُوْنْ *so, in that manner ;* تَيْا *such, so ;* تَيْا *there ;* تَيْدِهْر or
 تَيْدِهْر *that way ;* تَيْ *so many.*

52. Transitive and causal verbs, as before noticed in
 paragraph 29, are generally formed from other verbs by
 the interposition or addition of ا or ي or ي or ي or ي. The
 letter ا is frequently inserted after the first consonant of
 the root ; and sometimes, though but rarely, it follows
 the second ; in other cases, it is added to the last : as,
 كَتَا *to cut, from* كَتَا *to be cut ;* نَكَاْتَا *to take out, from* نَكَاْتَا
to issue ; بَجَا *to save, from* بَجَا *to escape ;* ر and ي are used
 immediately before the last consonant of the root ; so,

کھولنا *to open*, from کھلنا *to be opened*; پیسنا *to pound or grind*, from پینا *to be ground*: and ٻا or ٻ are always subjoined to the root; as, ڈرانا *to cause to frighten*, from ڈرنا *to fear*; دینا *to cause to give*, from دینا *to give*. When the root, moreover, is a monosyllable ending in ٻ or ڙ or ڙ, the last letter is commonly dropped and ل inserted before the causal sign ٻ or ڙ; as, کھلانا and کھلوانا *to feed and to cause to feed*, from کھانا *to eat*; سولانا and سولوانا *to cause to sleep and to cause to be put to sleep*, from سونا *to sleep*; سولانا and سولوانا *to cause to sew, and to cause to be sewed*, from سینا *to sew*.

53. From nouns, also, whether substantive or adjective, some verbs are derived; but the formation of them is very simple, and has already been sufficiently elucidated at paragraph 31.

CHAPTER IX.

On the Syntax.

54. The noun in the genitive case commonly precedes that denoting its issue, attribute or appendage, as does the adjective in like manner its substantive: with these exceptions, and unless a conjunction occurs, a relative pronoun, an interjection or vocative, or some word which by way of especially pointing out or of emphasis takes

the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but, the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا برو کی پیر می آیا بیکل تھا کہ کھانا پینا سونا راج کچ سب کچھ نہ بیٹھا* *but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *چڑھی ہی سہون کو جوالی کی می* *the wine of youth has mounted up in all.*

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them, should be used in the masculine; as, *اُس کی ماما پتا بھائی تینوں انکی شادی کی نکر مین تھی* *her father, mother, brother, were all three meditating her marriage.* In regard to inanimate beings, however, the adjective usually agrees in gender with the noun, nearest which it is placed; so, *تمہاری بیٹی کی کتاب و کاغذ یہاں پڑی ہیں* *your son's book and paper are fallen here.*

56. Two nouns, relating to the same person or thing, usually agree without the intervention of any word; as, *اُس کا بھائی بیکرم* *his brother Bikram*: but the postpositions

by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight; so, گنگا تہ پر *on the bank (of) the Ganges*; ہزار تولی سونا *a thousand tolas (of) gold*; and, on the contrary, their use in some cases may appear to us redundant; as فکر کا لفظ *the word fikh or fikh's word*. These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, &c. as well as mere relationship; سو, کھانے کی کوٹھڑی *an eating-room*; دو سو روپے کا گھوڑا *a horse worth two hundred rupees*; بڑی سر کا چھوٹرا *a boy with a large head*; یہ جینی کی نہیں *this (female) cannot live*; کھیت کا کھیت *the whole field*; سب پا *all together*; چتر کا چتر *all a picture*; رات کی رات میں *in the middle of the night*; بات کی بات میں *at the very word*; چھپی کا چھپا *totally concealed*; کنگال کا کنگال *totally poor*.

57. The nominative case is frequently used after a transitive verb; and no inflection of a noun, except for the nominative case plural, can take place without a postposition or preposition, immediately expressed or understood; the latter circumstance, however, not unfrequently occurs, there being many expressions which from use are become idiomatical without the postposi-

tion : so, *اس کا نام تو بتاؤ* *do tell me the name of this* ; *گھر جا* *go home* ; *نه آنکھون ديکھا نه کانون سنا* *neither seen (with) eyes nor heard (with) ears* ; *گنگا کنارے* *(in) the bank (of) the Ganges* ; *اچھے طرح* *(in) a good manner* ; *اُس کی دو بیٹی تھیں* *(at the abode) of him were two daughters, or he had two daughters*, an ellipsis of some word, perhaps *یہاں* occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter ; unless both words are pronouns, when each may be followed by its casual sign : so, *تُو اپنی لڑکی میرے پُتر کو دی* *give thou thy daughter to my son* ; *میں اُسے تم کو دوں گا* *I will give him to you* ; in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity ; but, when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only ; as *مونی رُوپی تاشی لوهی وغیرہ کی کہانیں* *mines of gold, silver, copper, iron, &c.* and if they are in an oblique case of the plural, though a conjunction intervenes, the plural

sign may be omitted in all such words but the last : as,
 گوزن اور هرئون كي كيا ديسي شرح *how shall we give a description*
of the elks and deer ?

58. The simple postpositions follow immediately the nouns they govern ; but, such nouns, participles or adverbs, as are in common used postpositively, may sometimes precede the words with which they are constructed ; so, ساتھ اُس كي or اُس كي ساتھ *with him* ; ماري نهشت كي or نهشت ماري *through fear* ; پاس گهوڑي كي or پاس كي گهوڑي *near the horse*.

59. Of the postpositions denoting the ablative case, سي is more usual and more polite than سون or سيني and for the dative and accusative in pronouns کو or تين كي is accounted more respectful than the terminations اي and اين.

60. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case and number ; but, when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be ; as, اُس كي مُنہ کو کالا کرو *make his face black*.

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally pre-

ferred to the plural ; as, چار مُردَ کو مارا *three soldiers beat four men* ; کچھ کم هوگا *there may be something less than a thousand horse* ; چھ مهيني مين مَرُونگا *in six months I shall die.*

62. The personal pronouns may be occasionally omitted, when the sense is clear without them ; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry ; so, مُوسىٰ نہيں جو سِرَ کُرون کوہِ طُورِ کا *(I am) not Moses that I should perambulate Mount Sinai* ; جِيُنَ بادِ صا کُترِ کيَ هم *like the zephyrs we have fled away.* When, too, the feminine genitive of a pronoun or adjective, or even a verb in the feminine is adopted without any noun expressed, some such word as بات *business, affairs*, is generally understood : so, نہ اِنہي کَہتا نہ اُورِ کي سُنتا *he neither mentions his own (affairs) nor attends to (those) of others* ; جو کُچھ ہوئی تہي سو ہوئی *whatever was to be that (has) happened.*

63. In speaking of one's self with another, it is customary to give the first person the precedence ; and, for that person even the plural is often adopted, though an individual only is intended ; as, تُم جاوِنگي *you and I will go* : and, should the saying of a third person be reported, the same pronouns and the same words, in every

respect, are commonly adopted, as were used by the first speaker; so, اُس نے کہا کہ میں نہ جاؤنگا *he said that I shall not go*, meaning in our idiom, *that he should not go*; راجا نے چاہا کہ کھانڈا مار مروں *the king wished, that striking the sword I will die*, meaning, *that he would die*.

64. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity or contempt: in speaking respectfully to any one, the plural of this pronoun at least must be adopted; but, when a dependant addresses his superiour, or a great degree of deference is intended, آپ *self*, صاحب *master*, حضرت *your worship*, پیر و مرشد *my patron*, خداوند *my lord*, مہاراج *your highness*, or some such term of honour, must be used, and generally with a verb in the third person plural; as, تمہوں نے یوں ہی کہا؟ *what do you say?* کیا کہتی ہو *you said exactly so*; اگر مہاراج کہیں *if your highness shall order*; پیر و مرشد جو کہ *so*; فرماؤں *Sirl what they (for you) say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular; as, اُن نے کہا *he or she said*, بادشاہ محلّہ سرا میں بیٹھی ناچ دیکھتی تھی *the king seated in the seraglio was viewing the dance*: and, the plural emphatic termination اون (on) in pronouns seems to make expressions in which they are used still more respectful; so, اُنہوں نے فرمایا *he or she said or commanded*. When, moreover,

any one speaks with humility of his own actions or circumstances to a superiour, or seeks even to address his friend very respectfully, it is customary to substitute such words as *بند غلام ندوی عاجز فقیر عامی slave, servant, beggar, poor creature, sinner, &c.* or in the latter case دوستدار مُخلص friend, wellwisher, &c. for the first personal pronoun; so, *بندی کا گھر دہلی میں ہے (your) slave's home is in Dihli*, meaning, *my home is at Dihli*; *قبیلہ ندوی سی آپ کی قبیلہ ندوی سی آپ کی Sir, your service cannot be performed by (me your) slave*; *کل دیکھیں گے صاحب زادی کو کل دیکھیں گے the friend will see the master's son to-morrow*, or, *I shall see your son, Sir, to-morrow*.

65. For the third person, *وہ* is generally adopted; but, when discrimination is necessary, *یہ* is applied to the object near at hand or to that last named in discourse, and *وہ* to the remote or the first mentioned; as, the English word, *this*, is used in opposition to *that*, or *the latter* in contradistinction to *the former*. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number; thus, *جب یہ اطوار اپنی لڑکی کی راجا نے دیکھی when the king saw these manners of his son*.

66. When a pronoun referring to the same person or thing as the nominative case to the verb, in one member

of a sentence, is necessary, the common آپ must then be used instead of the peculiar or demonstrative; so, راج پتر اپنی جی مین کہتی لگا *the prince tell thy name*; اپنا نام بتا *the prince began to say in his own mind*; تو ظالم نکر *do not, wretch, administer medicine to thyself*: and the genitive جو اپنوں ہین کو ماروگی تو *as, may be used substantively*; اگر تو کی رکتھالی *if you shall kill your very own, then the protection of whom will you make?* But, if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflection before postpositions; so, آپ کی چرتخیو رہتی سی مجھے سکھ ہی *I have pleasure, sir, in your living a long life*; and never اپنا &c. unless as the simple pronoun. When, in the second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted; so, مین اور میرا باپ *I and my father*.

67. To pronouns, and more rarely to nouns, the reflective آپ or خود *self*, and the adjective مجھ *own*, are subjoined to denote peculiarity, identity or emphasis; but, the adverb ہی or ہین which generally becomes ای when subjoined to سو or اس *وہ یہ اُس اس* is most in use for this purpose, and even آپ or خود may be employed at the same time with it; so, مین فی خود اس کی تین تمام کیا *I my-*

self completed this ; یہ حویلی میری بیچ کی ہے *this house is my own* ; مین آپ ہے *in this very altercation* ; میں آپ ہی *I my very self* ; آپ ہی آپ *of myself* *I transacted this business* ; وہیں *at that very (place)*. And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لوگ or لوگوں if plurality is intended.

68. As a mere interrogative, کیا *what ? which ?* is not applicable to persons ; but it is often used threateningly, or to express satisfaction, astonishment or desire : and, in these senses, it may be immediately followed by the appellations of human beings ; as, کیا حرامزادہ *what a scoundrel !* دیکھتا کیا ہے کہ ایک تہی درخت میں الٹا لٹکا ہوا ہے *what is he seeing (or he is astonished at seeing) that a devotee is suspended head downwards in a tree*. It may be, also, adopted discriminatively ; as, کیا ہندو کیا مسلمان *whether Hindū or Musalmān*. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives ; so, وہ کون ہے مین نہیں جانتا ہوں *who he is I know not* ; اور کب آیا تھا مین واقف نہیں *whence and when he came I know not* : but, in interrogative sentences, where no negation is expressed, the relative pronoun may be substituted for the interrogative ; as, جہاں رہتا تھا وہاں صاحب رہتا تھا *instead of* جہاں رہتا تھا وہاں صاحب رہتا تھا *where he was he was*.

ہی *do you know where the gentleman lives ?* To denote nonexistence, dissimilitude or difference, moreover, the adverb کب or کہان is very emphatically used ; as, کہان وہ راجا *where is that prince ? where that princess ?* meaning, that they exist not ; کہان راجا بھوج گنگا تیلی *where is king Bhoj ? where Gangā the oilman ?* importing that there is no resemblance between them ; جو پلاو اہنی *the cat that eats its own young is not likely to let the rat escape.*

69. The relative جو or جوں may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative ; so, جس رانی کو بہت سا چاہتا تھا اُسی *which princess he liked best, to her giving that fruit he said :* and though جو is more commonly used than جوں and سو than تون yet, in reply to the interrogative کون the latter, for the sake of sound or emphasis, seems preferable.

70. The words کونہ and کُچھ are constantly used in an indefinite sense ; but کونہ is generally applied to animate beings and کُچھ to inanimate : this distinction, however, is not always observed ; so, کونہ چیز *any thing, some man.*

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence ; except

that, to a number of irrational beings, taken collectively, a singular verb may be attributed; and, that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun: so, *وَدَ چَوَکِي دِیا کرتا*, *he makes a practice of guarding*; *جب یہ خبر پہنچی*, *when this intelligence arrived*; *سَو گھوڑا آیا* or *سَو گھوڑی آئی*, *a hundred horse came*; *مہاراج آپ بڑی محنت کرکے ہماری واسطی آئی ہیں*, *your highness has with great labour come on my account*; *اگر شہ جہاں ارشاد کریں*, *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. 'Transitive verbs, however, in any past tense of the active voice, in construction with which the participle *ی* must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated as is *most* usual in the nominative case; but, if the object be placed in the oblique case, or if it be a member of a sentence, the verb is invariably used in the third person singular masculine. 'The agent of the sentence, when expressed, in this construction is generally inflected by *ی*, if capable of inflection; the first and

second personal pronouns being the only words liable to change for case, that retain the form of the nominative,* whether in the singular or plural, before this affix.† With the verb *لَا* to bring, however, which is in fact compounded of *لِي* take and *لَا* to come, or with *بُولَا* to speak, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted; as, *کُڑی چوبی مارو بینگن خرید لایا*, *a Brāhman purchased (and) brought an egg-plant*; *وہ بولا کہ*, *he said that*—‡

72. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed; but, it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action; as, *اُس سی غافل مت رہنا*, (*it is necessary*) *not to remain neglectful of him*; *تُم جلدی پہنچنا*, *you (must) arrive quickly*;

* If the adverb *ہی* be affixed, however, to the second person, the inflected form *اُس* is used; so, *اُس جہاں میں صرف تجھ ہی نے گناہ نہیں کیا ہے*, *in this world thou alone hast not committed crime*.

† See, moreover, paragraph 25 and the note to it.

‡ *بُولَا* to chatter is also considered an intransitive verb, and does not admit *لی* before it; so, *اُتنی لاف کُڑاں بکا*, *he chattered so much nonsense*.

مَينَ مُتھاري نہيں مانتي ڪا *I can by no means obey your (word) ;*
 ڀه نہيں رھئي ڪا *(there is an absolute necessity) of this not re-*
maining.

73. The past participle sometimes in its simple form, but more frequently when compounded with هُئا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action denoted by the subsequent verb ; as, اُنڪي *taken of him or for his sake ;* ماري چڪي ماري *stricken of which or through which ;* سڀ ساز ايڪ سُر مين ملائي هُئي ناچڻي ٿي *having made to accord all the instruments in one tone (she) was dancing ;* رنگ برنگ ڪي پوشاڪين پھني هُئي سڀڙدن ٻري پيڪرين *hundreds of fairy-faced (damsels) having put on garments of various colours are swinging.* And the present participle, whether in the simple form or compounded with هُئا is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares ; as, وڌ چلڻي هُئي ڪه ڪيا ٿا ڪه اس *on going away he had kept saying that (on) mounting on this do not use the whip nor strike the spur ;* اڄُڪت ڪهڻي هُئي جي سڪاتا هي *(by) saying what*

is improper, the mind becomes sad : with *هي*, the particle of peculiarity or identity, or with *وقت*, *time*, subjoined, the simple present participle, too, is thus very frequently adopted ; as, *رُو دیکھتی ہی بیچک سی رو گئی*, *immediately on seeing that she remained as one aghast* ; *دیوتا نی پہل دیتی وقت یہ*, *the divinity (at) the time (of) giving the fruit told this to me* Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun ; and sometimes they are constructed with a preposition or postposition, or with a genitive case ; so, *شام ہوئی* (*on*) *the become evening* ; *صبح ہوتی* (*on*) *the becoming morning* ; *ہل مارتی* (*in*) *the striking an eyelid* ; *بنا سمجھی* *without having understood* ; *بنا بات سنی* *without having heard a word* ; *دو گھڑی رات رہی سی* *since night remaining two hours* ; *اپنی سوامی کی جیتی* (*in*) *the living of her husband* ; *چنکی دیکھی* (*in*) *the remaining of me or before me* ; *سب کی دیکھتی* (*at*) *the sight of which* ; *سب کی دیکھتی* (*in*) *the sight of all* ; *ایک دم بی سوچی مگر کی نہ رہا* *one moment without the meditation of deceit he rests not* ; *جاریں کی نکلتی* (*at*) *the coming forth of the cold weather* ; they are, also, both frequently used as nouns of either gender : and, when adopted adjectively, if separated in construction from the substan-

tive, they are used as uninflected masculines singular, whatever the case, gender and number of the substantive may be ; so, *بيٽي بيٽي ڪو مڙا ديکھ* *seeing the son and daughter dead.*

74. The past indefinite of a verb seems at times used in a present or future sense ; as, *حو ڏه مڙي تو هماري جان رهي*, *if she be found, then my life remains, otherwise it is gone* ; *اڀني ڍل مين جانا اب پڻه مڃي مقرر ڪيا گيا* *he thought in his own mind, now this certainly will eat me up.*

75. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future ; as, *مين اڀي اڀني گهر جاتا هون اور بيٽي ڪر*, *I am this instant going home ; and, having brought (my) son, am sacrificing (him) in thy presence.*

76. The indefinite future or aorist may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even ; yet, when used in the latter way, it may be often understood as retaining its future sense : so, *اس مين ڪوسون نڪل گيا ديکھي تو شام هوئي*, *in this (space of time) he went forth (many) kos, (when) he looks then evening is become* ; *خراملن صبا مڃن مين چار سو* “*بمانئون*” *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose ;*

کہوں ہوں نہ ٹھنڈا نہ گرم *neither cold nor hot pleases* ;
 مین آہنی بروب آہستہ تیری *I am opening or I am about to open* ;
 آکی پرگٹ کردن ہوں *I am about to make manifest my former state before thee.*

77. The adverbs of negation *مت* or *نہ* *نہین* may be used either before, or after, verbs : *مت* however is peculiar to imperatives, or to infinitives adopted for them ; *نہ* may be applied to any mood, but in prose it rarely can be postponed to the verb ; whilst *نہین* though incapable of being joined to an imperative, is yet more emphatical and in more general use than *نہ* with the other parts of a verb ; so, *مت پوچھ* *do not ask* ; *پرولیو مت* *pray do not forget* ; *نہ جائیو* *do not suppose* ; *توئی* *place not thy affections any where* ; *کیا سنا نہین تویی* *what hast thou not heard ?* When the emphatick *نہین* moreover, is adopted, it frequently with elegance supplants the present of the verb *ہو* at the end of a sentence ; as, *ظلم لایف نہین* *acts of cruelty (are) not becoming thy dignity* : and, in a compound sentence, the negative adverb may sometimes be understood in the first member and expressed conjunctively in the second part only ; so *Mir Takī* says, *مسجد مین ہی کیا شے ہے* *in the mosque, O shaiikh ! is there (neither) a cup nor a morsel ?*

78. The conjunctions *وہ* and *جو* *that*, are adopted at

the beginning of one member of a sentence, which points out the object or reason of another generally preceding ; as, " *مُبَارَكٌ مُّجَنَّبِيْ اَيُّ شَيْءٍ نَبِيْغَتْ* " *we congratulate thee, happy prince ! because an heir to the crown and throne is born.* 'To *ك* moreover such adverbs as *ت* or *كُون* are frequently prefixed ; as, *كَرْنِ مَارُو تَا كِه پَر كِيْجِي مَيْن مَنَه* *strike off (his) head, to the end that I may never more see (his) face.* This conjunction, too, may be used by the way of comparison or distinction ; as, *اِيَك آدِيْ مَرِي پَسَر كِه تَعَام شَهَر* *(that) one man die is better than a whole city ;* *اِسْكَو كِه اُسْكَو تُو لِيُو* *thou mayest take either this or that :* it is, moreover, sometimes used in the sense of *saying that* ; as, *پِه كِهَر سَنَهاس مَنگَايَا اَوْر بَانِ تَلَك دِيكَر اُس پَر بَنَھَايَا كِه تُم اب* *saying this, he called for the throne, and having given (him) pēn (and) tilak seated (him) on it, (saying) that you are now become invincible :* but, it may be adopted as the relative pronoun, after the idiom of the Persians : and, in some cases, the application of it seems intended merely to unite the members of a sentence, the meaning in other respects appearing redundant.

79. 'The conjunctions *اَوْر* or *و*, may be used almost promiscuously, though *اَوْر* is generally adopted to connect sentences as well as words, and *و* is rarely used, except to link together Arabic or Persian nouns ; as, *هزارون شُكْر اُس*

خدا کی کہ چُنپی اپنی تمام خَلقت میں انسان کو فضیلت عطا فرمائی اور عقل کی تاج مرتع می دین و دُنیا میں اُس کی مِر کو زیب و زینت بَجھپی
thousands of thanks to that God, who has granted to man superiority over all the creation, and adorned his brow with the studded crown of wisdom (for his guidance) in both spiritual and temporal affairs. In this example, besides the uses of اور and , may be noticed the application of the conjunction کہ which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted; as, سیکڑوں ہزاروں لکھوں شہر قصبے بستی ہیں
hundreds, thousands, tens of thousands, cities, towns are inhabited.

80. The conditional conjunction اگر or جو *if* requires the consequential or تو *then*, in the following member of the sentence; as, اگر کوئی اس میں تُجھپی پکڑی تو اُسی میری پاس
if any one shall interrupt thee in this, then (fail not) to bring him to me: but the conditional is sometimes idiomatically omitted; so, اِس لی کہا مہاراج دوگی تو کیوں نہ کھاؤنگا
this (person) said, Sir, (if) you will give, then why shall I not eat?

81. The adverb جیون or جیون must in general be an-

swered by the correlative تون or تيون and چون چون by تون تون ;
 in like manner, the emphatick adverb of time چون چوڻين is
 followed by وونڻين ; وونڻين مرڻيا, so, *as soon as the dog ate it, at that very moment he tossing*
about expired : and, though to denote comparison جيون
 may be applied alone, yet as adverbs of manner تيون and
 مين مهنون جيونڪر "ڪام ڪرڻا هي تيري تين تيونڪر, so, *as I may say, so it is incumbent on thee to perform the*
business.

82. The usual term of affirmation or assent is هان yes, but this may be understood, and اڳيه ڪاه or پيرو مُرشد or صاحب or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferiour to his superiour.

83. The residence of any one is often denoted by هتان and, if more than one place is mentioned, رهاڻ may be used distinctively for a similar purpose ; as, صاحب کي هتان جي رهاڻ نهيڻ *go to the gentleman's house here, not to that there.* Sometimes, however, the mere genitive case is adopted, the adverb being understood ; and the postposition پاس may be applied in the same manner as هتان :
 so, نوڪر چاڪر جو اُس کي دڙي تو اُس کي پاس سي پڪڙي گئي, *the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are often adopted where one alone would suffice, as in the instance of *نَکَر چاکر* above given : but, one of such words seems frequently to have no meaning, and to be used for the sake of the sound only ; as, *جھوٹہ جھوٹہ* falsehood, *کھسر کھسر* a whisper. By a repetition, however, of nouns or pronouns, as well as of adjectives, participles, or numerals, individuality may be intended ; as, *قاسمی نی سب لوگوں کو بِلَکَر ایک ایک لُکڑی ہاتھ ہاتھ پھرے* *ہر ایک آدمی* as, *the judge, having summoned all the people, gave to every man a stick a piece, each of a cubit in length* ; *اپنی اپنی* *ہر ایک آدمی ایک ایک* *let us each try his own skill* ; *گھڑا گھڑا دودھ کا پھر کر* *each man having filled each a pitcher of milk* : and, when a verb is repeated, continuation of the act is generally denoted ; as *چلا چلا* continuing to impel ; *مار مار* keep striking down : or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended ; as *کھینچا کھینچی* pulling and hauling ; *کھا کھی* alteration ; *مارا ماری* scuffle ; *دیکھا دیکھی* competition, emulation : or, when *نہ* precedes a reduplicated past participle, indifference as to the act is denoted ; so, *دیکھا نہ دیکھا* seen (or) not seen ; *ہوا نہ ہوا* been (or) not been : but, when the past participle, or past conjunctive participle, of a causal verb

is subjoined to the past participle or root of the neuter or active, the intention is to shew that the action is ready or completely done; as, بنا بنایا *ready made*; پنی بنائی *having completely prepared*; پکا پکایا *ready cooked*; سج سجا کر *having completely prepared*; بیٹھی بیٹھائی *in sitting still*. Here, too, may be noticed such idiomatical phrases as پہچون پہچ *in the very midst*; راتوں رات *in the dead of the night*; کانوں کان *with all (his) ears*.

85. To the names of different classes, different appellations of honour are added by way of distinction; thus Brāhmans take جوی or جوی تواری; Musalmān Fakīrs are addressed with شاه or مولیٰ or پیر; Hindū devotees or religious people, with گرو or بھکت or گوسائین or سائین; Rājputs, with تھاکر; or Rājputs and Sikhs, with رائی or سنگھ; Moguls, with میرزا or بیگ or آغا or خواجہ; Saiyids, with میر; Shaikhs, with شیخ; Pathāns, with خان; Doctors, with ہندت or مولوی or مہتر; Merchants or Bankers, with ماہ or سیٹھ. And the most common terms of respectful address, used generally, are جہان بناہ or مہاراج or قبلہ عالم *your Majesty!* خدائند or پرمورشد *Sire!* تھاکر or جی or میان or صاحب *Sir! Master!* یا or بابو *Worship!* غریب پرور *cherisher of the poor*.

APPENDIX.

THE alphabet denominated Persian is properly Arabic, with the additional characters پ (*pe*), چ (*che*), ژ (*zhe*), and گ (*gāf*), which the Persians have devised to represent such elementary sounds in their language as are foreign to the Arabic ; and, the names given to the whole, in the latter language, are اَلِف (*alif*), با (*bā*), با عجمي (*bā ājamī*) the Persian *bā*, تا (*tā*), تا (*thā*), جِم (*jīm*), جِم عجمي (*jīm ājamī*) the Persian *jīm*, حا (*hā*), خا (*khā*), دال (*dāl*), ذال (*dhāl*), را (*rā*), زا (*zā*), زبا عجمي (*zā ājamī*) the Persian *zā*, سين (*sīn*), شين (*shīn*), صاد (*sād*), غاد (*gād*), ط (*ṭā*), ظ (*ẓā*), عین (*āin*), غین (*ghain*), فا (*fā*), کاف (*kāf*), کاف عجمي (*kāf ājamī*) the Persian *kāf*, لام (*lām*), ميم (*mīm*), نون (*nūn*), وا (*wā*), ها (*hā*), يا (*yā*), agreeable to the order in which they were before arranged.

In the Hindustani, moreover, there are several elementary sounds, for which, though appropriate letters are found in the Nāgarī system of writing, yet no corresponding simple characters exist in the Persian alphabet ;

the following combinations, or letters with extraordinary marks, are therefore generally adopted to represent them.

ا (for ا a) According to the orthography of the Arabs, ا (*alif*) has no sound of itself when at the beginning of a word, but it takes that of the accompanying vowel, as well as the name *hamza* in such cases; this compound is therefore called *همزة مفتوحة hamza with fat'ha*.

آ (for آ ā) اَلِفٌ مَدْدُوَةٌ or هَمْزٌ مَدْدُوَةٌ *hamza or alif with madda*.

إ (for إ i) هَمْزٌ مَكْسُورَةٌ *hamza with kasr*. In Arabic and Persian words, however, when *hamza* with *kasr* follows *alif* immediately, the former is termed *همزة مكيّنة softened hamza*, and may be distinguished in Nāgarī and Roman letters thus, *إ i*.

اي (for اِي ī) هَمْزٌ مَكْسُورَةٌ و يَاءٍ مَعْرُوفٍ *hamza with kasr followed by yā-i-marṛūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and the ي (*ye*) called يَاءٍ مَعْرُوفٍ *the known ye*, is used either with or without the vowel here marked to denote this sound.

أ (for أ u) هَمْزٌ مَضْمُونَةٌ *hamza with zamm*.

او (for أ ū) هَمْزٌ مَضْمُونَةٌ و وَاوٍ مَعْرُوفٍ *hamza with zamm followed by wāw-i-marṛūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and , (wāo)

termed *معروف* *war*, the known *wāw*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.

ر (for *re* *ri*) *re with kasr*.

ري (for *re* *ri*) *re with kasr and yā-i-ma'rūf*.

لر (for *li* *ri*) *lām and re, both with kasr, pronounced closely together*.

لري (for *li* *ri*) *lām and re, both with kasr, followed by yā-i-ma'rūf*.

اي (for *e*) *hamza with kasr and yā-i-majhūl*: but, for the sound here intended ا is written at the beginning of a word only, the letter ي sufficing in the middle or at the end. As this pronunciation exists not in the Arabic, the ي when used for this purpose is called *مجهول unknown*, and there is no method of defining it by the Arabic orthography; it may therefore be distinguished from اي (āi) and آي (ai) by the circumstance of having no vowel prefixed.

آي (for *ai*) *hamza with fat'ha and ye quiescent*: but, *alif* and *hamza* are used at the beginning of a word only, the letter ي termed *ما قبل مفتوح* *ye quiescent, the preceding letter having fat'ha*, serving, when *fat'ha* is written or understood over the preceding

letter, to convey this sound in the middle or at the end of a word.

او (for ओ *o*) hamza with *zamm* and *wāw-i-maj'hūl*: but, for the sound here intended, *alif* is not written except at the beginning of a word, و sufficing if in the middle or final. As this pronunciation is foreign to the Arabic, the و when thus pronounced is called مجهول *unknown*, and there is no mark to define it in the Arabic orthography; it may, therefore, be distinguished from اُو (*ū*) and اَو (*au*) by the circumstance of having no vowel prefixed.

او (for औ *au*) hamza with *fat'ha* and *wāo quiescent*: but ا cannot be written for this purpose except at the beginning of a word, و called ما ساكن *wāo quiescent following a letter with fat'ha*, sufficing, if *fat'ha* precedes, to denote this sound in all other cases.

ن or ن (for 'n) نُونِ مَغْنُونَةٍ or نُونِ مَغْنُونَةٍ *nasal nūn*. But the Nāgarī mark may be used occasionally for any nasal.

ک (for ख *kh*) کَافِ ثَقِيلَةٍ *heavy kāf*.

گ (for घ *gh*) کَافِ عَجَمِي ثَقِيلَةٍ *heavy Persian kāf*.

ن or ن (for ङ *ng*) کَافِ عَجَمِي مَغْنُونَةٍ *nasal Persian kāf*.

ج (for छ *chh*) جِيمِ عَجَمِي ثَقِيلَةٍ *heavy Persian jīm*.

ज (for झ *jh*) جِيمِ ثَقِيلَةٍ *heavy jīm*.

- و or ن (for ن ny) ناسِلْ يَ nasal ye.
 ث (for ث ṭ) ثَاقِلْ heavier te.
 ث (for ث ṭh) أثْقَلْ heaviest te.
 د (for د ḍ) دَالْ ثَقِيلْ heavier dāl.*
 د (for د ḍh) أثْقَلْ دَالْ heaviest dāl.*
 و or ن (for ن n) نُوزْ ثَقِيلْ heavy nūn.
 ث (for ث th) ثَاقِلْ heavy te.
 د (for د dh) دَالْ ثَقِيلْ heavy dāl.
 پ (for پ ph) بَاقِلْ heavy Persian be.
 ب (for ب bh) بَاقِلْ heavy be.†
 ک (for ک kh) کَاقِلْ heaviest kāf.
 چ (for چ chh) جِمِ جَمْعِيْ أثْقَلْ heaviest Persian jīm.

Some of the most common technical terms of Grammar, with the corresponding words or expressions,

* These letters are sometimes pronounced rather as *r*, *rḥ*, than *ḍ*, *dh*; in which case they may, distinctively, be written ج (ج) (ج).

† In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described; بَاقِلْ خَفِيفْ (bā tāzī *khafīfu*) the light Arabic bā; جِمِ تَازِيْ خَفِيفْ (jīm tāzī *khafīfu*) light Arabic jīm, &c.

chiefly derived from the Arabic and adopted in the Hindustani.

A.	Adverb	حَرْفٌ تَمِيزٌ or حَرْفٌ
Ablative(case)	— of place	حَرْفٌ مَكَانٍ
	— of time	حَرْفٌ زَمَانٍ
Accidence	— of affir-	} حَرْفٌ إِجَابٍ
Accidental	mation	
Accusative	— of negation	حَرْفٌ نَفْيٍ
(case)	— of injunction	حَرْفٌ تَأْكِيدٍ
Acted	— of peculia-	} حَرْفٌ تَخْصِصٍ
Active (voice of a verb)	rity or identity	
Actor	— of similitude	حَرْفٌ تَشْبِيهِ
Adjective	— of exception	حَرْفٌ اِسْتِثْنَا
— (with a sub-	— of cause or	} حَرْفٌ تَعْلِيلٍ
stantive)	reason	
— (with its	— of method	حَرْفٌ طَرِجٍ
substantive)	— of condition	حَرْفٌ شَرْطٍ
— in the com-	— of society	حَرْفٌ مَعِيَّةٍ
parative or su-	— of extremity	حَرْفٌ غَايَةِ
perlative degree	Affirmation	إِجَابٍ or ثَبَاتٍ
— of similitude	Affirmative	مُوجِبَةٍ or مُثَبِّتَةٍ
— of quantity	Agent or actor	فَاعِلٍ
— of quality	Alphabet	حُرُوفٌ تَهْجِيٍّ or أَلِفْ بِي

Aorist	مضارع	Conjunction	حَرْفِ جَزَا
Apocope	حذف	consequential	
Article	حَرْف	Consonant	حَرْفِ صَحِيح
Artificial or positive	جعلی	Construction	رَبْط
		Construe (to)	رَبْط دینا
C.		Context	{ or مضمون or قرینہ or معنی or نحوای کلام }
Case	حالت or کارک	Correlative	{ جواب موصول pronoun }
Causal verb	{ or فعل متعدی مُتَعَدِي بِمَنْعُولِ }	Couplet	بیت or دوہا
Commencement	ابتدا		
Common	مشترک	D.	
Compound	مُركَّب		
Concrete noun	{ or اسم صفت صِفَتِ مُشَبَّہ }	Dative case	{ or حالت مفعول مفعول لِجَلِيلہ }
Condition	شرط	Declension	{ or تصریف or تبدیلی کردان or صرف }
Conditional	شرطی	Declined or inflected	مُصَرَّف
Conjugation	تصریف or گردان	Defective	ناقص
Conjugate (to)	تصریف کرنا	Definition	تعریف
Conjunction	عطف or حَرْف	Definite	مُحدَّد
— copulative	حَرْفِ عطف	— article	{ or حَرْفِ معرفہ حَرْفِ تعریف }
— disjunctive	حَرْفِ تردید	— noun	اسم معرفہ
— explanatory	حَرْفِ بیان		
— conditional	حَرْفِ شرط		

Degree,	{	مِغْهٖ تَفْصِيل	Etymology	{ or اِسْتِثْنَا or تَشْتِيق وَجْهٖ تَسْمِيْهٖ or مَرْف			
comparative							
—, superlative		مِغْهٖ مُبَالَغَة	Euphony	تَحْسِيْن تَلْفِظ			
Demonstrative	{	اِسْم اِشَارَة	Exception	اِسْتِثْنَا			
pronoun			— (irregular)	مُسْتَحْثِل or شَاذ			
— the noun with it		مُشَار اِلَيْهٖ	Explanatory	{ بَيَانِيَهٖ or بَيَانَوَار			
Derivation		اِسْتِثْنَا or وَجْهٖ تَسْمِيْهٖ		{ or شَرْحَوَار			
Derivative		مُسْتَشَف	Expletive	نَكِيَهٖ كَلَام or سَخْن نَكِيَهٖ			
Diacritical	{	اِعْرَاب or حَرَكَات	— of a nomi-	{ مَانِي مَعْدِي			
points			tive, or name				
Doubling (of a	{	تَشْدِيْد or اِنْقَام	of the agent,		{ مَانِي مَعْدِي		
letter)			before a trans-				
Double (letter)		مُسَدَّد	sitive verb in			{ مَانِي مَعْدِي	
Double (letter)		مُسَدَّد	a past tense	{ مَانِي مَعْدِي			
Doubtful		مُشَكَّك					{ مَانِي مَعْدِي
Dual number		تَشْنِيْهٖ	Explication		{ مَانِي مَعْدِي		
Dual (a word)		مُسْتَحْثِل	Expressed				
						{ مَانِي مَعْدِي	
				{ مَانِي مَعْدِي			
							{ مَانِي مَعْدِي
					{ مَانِي مَعْدِي		

E.

Elision	حَذْف
—, cut off by it (a)	{ مَحْذُوْف
letter or syllable)	
Emphasis	تَاكِيْد
Emphatick	تَاكِيْدِي

F.

Female	ماده
Feminine gender	تأنيث
— (of the gender)	} مؤنث
Foot (in verse)	رُكْع or جُزْ

Form (of a word)	وَرْن	I.	
Future (tense of a verb)	مُسْتَقْبِل	Idiom	مُحَادَرَه or طَرَزِ كَلَام or اِصْطِلَاح
— (futurity)	اِسْتِقْبَال	Immovable (a con-sonant without a vowel)	غَيْرُ مُتَحَرِّك
G.			
Gender	جِنْس	Imperative	اَمْر
General	اَكْثَرِيَه	Imperfect tense	ماضِي اِسْتِمْرَارِي or مَسْتَمِر مَاضِي
Genitive case	{ حالِ اِضافَت or حالِ جَرِي	— (verb or noun)	ناقِص
Genitive (the go-vernied of two nouns)	{ مُضَاف اِلَيْهِ	Indeclinable	غَيْرُ مُصَرِّف
Gerund	اِسْم مُصَدَّر	Indefinite noun or article	{ اِسْم تَنكِير or اِسْم نَكْرَه
Governed	{ مَعْمُول or مَفْعُول or مَتَّصِب	Indefinite (tense, &c.)	مُطَلَق
Governing	فَاعِل or عَامِل	Inference	حَاصِل or نَتِيجَه
— (of two nouns in construction)	{ مُضَاف	Infinitive	مَصْدَر
Grammar	صَرَف و تَحْوِر or بَيَاكُن	Inflection	تَبْدِيل or تَصْرِيف or گِرْدَان
— (rule in)	قَاعِدَه	Interjection	حَرْف نِدَا or حَرْف
H.		Interrogative	{ اِسْم اِسْتِفْهَام or حَرْف اِسْتِفْهَام
Hemistick	مِصْرَاع	Irregular	سَمَاعِي or شاذ
		L.	
		Letter	حَرْف

M.		Noun of the actor	اِسْمُ فاعِل
Male	نَر		
Masculine gender	تَذْكِير	— indefinite	{ اِسْمُ تَكْمِيل or اِسْمُ نَكْرَه
Masculine (a word)	مُذَكَّر	— definite (by an article)	{ اِسْمُ مَعْرِفَه
Metre	{ or نَظْم or قَافِيَه or بَحر	— diminutive	اِسْمُ تَصْغِير
Mood	وُزْن or مِيزَان	— of excess	اِسْمُ مَبَالِغَه
Moveable	صِغَه	— of place	{ اِسْمُ مَكَان or اِسْمُ ظَرْف
N.		— of time	اِسْمُ زَمَان
Negation	نَفْي or نِهْي	— of instrument	اِسْمُ آلَه
Negative	مَنْفِي	— appellative	اِسْمُ جِنْس
Neuter verb	فِعْلٌ لَائِمِي	— arbitrary	اِسْمُ سَمَاعِي
Nominative case	حَالِيَتِ فاعِل	— or name, proper	عَلَم
— (noun in it)	{ فاعِل or مَبْدَا or كَرْتَا	Number (of a verb) or noun	{ صِغَه
Noun	اِسْم	Numeral	اِسْمُ عَدَد
— primitive	اِسْمُ جَامِد	Nūnation	تَقْوِين
— derivative	اِسْمُ مُشْتَق		
— concrete or abstract	{ اِسْمُ صِفَت	O.	
— verbal	{ اِسْمُ مُصَدَّر or حَامِلِ مُصَدَّر	Origin	اَصْل or بَنِيَاد or مَبْدَا
		Original	اَصْلِي or ذَائِي or جَوْهَرِي

Orthography	أَمْلاَ or رَسْمُ الْحَقِّ	Past conditional	مَاضِي شَرْطِيّ
Orthographical marks	أَعْرَاب	tense	
P.		Person, first (<i>the</i>)	مُتَكَلِّم
		<i>speaker</i>	
Parenthesis	جُمْلَةٌ مُعْتَرِضَةٌ	—, second (<i>the</i>)	مُخَاطَب
Part of speech	كَلِمَةٌ	<i>spoken to, or,</i>	or
Participle past	اسْمٌ مَفْعُولٌ	<i>present</i>)	حَاضِر
— past con-		— third, (<i>the</i>)	غَائِب
junctive or	مَاضِي مَعْطُوفٌ	<i>absent</i>)	
pluperfect	عَلَيْهِ	Phrase	إِصْطِلَاحٌ
— present	اسْمٌ حَالِيٌّ	Plural number	جَمْعٌ or سَيِّفَةٌ جَمْعٌ
Particular	جُزْئِيَّةٌ	Potential	إِمْكَانِيّ
Passive (voice of a verb)	مُجْهُولٌ	Preposition or	حَرْفٌ or
Past (tense)	مَاضِي	postposition	حَرْفٌ مَعْنَوِيٌّ
— absolute or	مَاضِي مُطْلَقٌ	Present tense	حَال
indefinite tense		— past, or	مَاضِي اسْتِعْرَازِيّ
— past, or plu-		imperfect	مُسْتَعْرَاضِيّ or
perfect tense	مَاضِي بَعِيدٌ	tense	
— present, or		— future tense	حَال مُتَشَكِّيّ
past definite	مَاضِي قَرِيبٌ	Prohibition	نَهْيِيّ
tense		Pronoun	نَمِير or اسْمٌ صَمِيرٌ
— future tense	مَاضِي مُتَشَكِّيّ	(personal)	
— optative	مَاضِي مُتَمَنِّيّ		
tense			

Pronoun (common or reflexive)	ضمير مشترك	Simile	تشبيه or تمثيل
Pronunciation	تلفظ or مخرج	Simple	بسيط
Prose	نثر	Single	مفرد
Prosody	عروض	Singular number	واحد or صيغة واحد
Proximate	قريب	Spelling	املا or هجي
Q.		Substantive (when alone)	اسم
Quiescent (having no vowel)	ساكن or موقوف	— (with an adjective)	موصوف or منعوت
R.		Superlative	مبالغه
Radical	أصلي or ذاتي or جوهري	Syllable, first	فأ كلمه
Regular	با قاعده or قياسي	—, second	عين كلمه
Relative pronoun	اسم موصول	—, third	لام كلمه
Remote	بعيد	—, fourth	لام ثاني كلمه
Rhyme	قائمه or ردیف or صبيح	Synonymous	مترادف or هم معني
Rule	قاعده or قانون or سابطه	Syntax	نحو
S.		T.	
Scanning	تنطبيع	Tense	صيغه or زمان or سمي
Sentence	جمله	Tetrastick	رباعي
Sign	علامه	V.	
		Verb	فعل

Verb intransitive	فعل لَزِیْمِ	Vowel, short (that is اُ or اِ or اَ)	{ or حَرَكَت or اِعرَاب ماترا
— transitive	فعل مُعَدِّی		
— substantive	رابطه زَمَانِی		
Verse (in opposition to prose)	{ نظم	U.	
— (in prosody)	بَیْت	Uncommon	شادَن
Vocative case	حَالَتِ نِدا	Understood	مُقَدَّر or مُضْمَر
Voice (of a verb)	صِیْغَه	Ungrammatical	{ بی قاعِدَه or نامَرْبُوط
— active	صِیْغَه مُعْرُوف		
— passive	صِیْغَه مُجْهُول	Universal	کُلِّیَّه or کُلِّی
Vowel, long	{ حَرْفِ عِلَّت or , or اِ	Unlimited	غَمْر مَحْدُود
(namely ی		Uncompounded	{ or بَیْط غَمْر مُرْتَب
or , or اِ)			

Days of the Week.

Hindūstānī.	Hindawī.	Persian.	English.
اتوار	رَبِيعَار	يَكْشَنَبه	Sunday.
سوموار or پير	سومبار	دوشنبه	Monday.
منگل	منگلبار	سه شنبه	Tuesday.
بدھ	بدھبار	چهارشنبه	Wednesday.
جمعہ رات	برھسپتار	پنجشنبه	Thursday.
جمعہ	سُکْرَبَار	آدینہ	Friday.
سنیچر	سنیبار	شنبه or ہفتہ	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	April	بِسَاطھ	October	کارتیک or کارِیک
	May	جِستھ	November	اگھن
	June	اساڑہ	December	بُوس
	July	سَراون or سَون	January	ماتھ
	August	بھادون	February	بھالگن or بھاگن
	September	کُوار or آسین	March	چیت

The lunar months of the Arabians are

مُحَرَّم	Days 30	رجب	Days 30
صَفَر	29	شَعْبَان	29
رَبِيعُ الْأَوَّلِ	30	رَمَضَان	30
رَبِيعُ الْآخِرِ or رَبِيعُ الْآثَانِي	29	شَوَّال	29
جُمَادُ الْأَوَّلِ	30	ذِي الْقَعْدَةِ or ذِي نَعْدَةِ	30
جُمَادُ الْآثَانِي or جُمَادُ الْآخِرِ	29	ذِي الْحِجَّةِ or ذِي حِجَّه	29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

FABLE

OF THE

*Four learned, but indiscreet, Brāhmans, who restored a dead
Tiger to life,*

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयस्थल नाम नगर वहां का
वर्धमान नाम राजा उस के नगर में विष्णुस्वामी नाम
ब्राह्मण उस के चार बेटे एक ज्वारी दूला कस्बीबाड़
तोछा बिनला चौथा नास्तिक एक दिन वुह ब्राह्मण अप्पे
बेटों को समझाने लगा कि जो कोई जूआ खेलता है उस के
घर में लक्ष्मी नहीं रहती यह सुन वुह ज्वारी अप्पे जी
में बहुत दिक्क हुआ और फिर उन्ने कहा कि राज नीति
में ऐसे लिखता है कि ज्वारी के नाक कान काट देस से
निकाल दीजे इसी लिये उत्तम है कि ओर लोग जूआ न
खेलें ॥

ओर ज्वारी के जोरू लड़कों को घर में होते भी घर

में न जानिये क्यूं कि नहीं मज़लूम किस वक्त हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अप्ने जी को दुख विसाते हैं और कस्बी के बस में हो सर्वस अप्पा दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आग्री के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अप्पा सत शोल जिस आचार बिचार नेम धर्म सब खोते हैं और उस को अप्ने गुरु का उपदेस भला नहीं लगता और ऐसे कहा है कि जिस ने अप्पी लाज खोई दूल्हे को वह कब बेहुर्मत कर्ने से उती है और मसल है कि जो बिलाव अप्ने बच्चे को खाता है सो चूहे को कब छोड़ेगा ॥

फिर कहने लगा कि जिन्हों ने बालकूपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जीवन के गर्व में रहे सो बृद्ध काल में पक्ता कर हिर्ष की आग में जल्ले हैं यह बात मुन उन चारों ने आपस में बिचार कर कहा कि बिद्या हीन पुरुष के जीने से मर्नी भला है इस से उत्तम यह है कि बिदेस में जाकर बिद्या पढ़िये यह बात आपस में ठान वे एक और नगर में गये और कित्ती एक मुइत के बज़द पढ़के पंडित हो अप्ने घर को चले राह में देखते क्या

हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गद्दी बांध चाहे कि ले जाय इस में उन्होंने ने आपस में कहा कि आओ अप्नी अप्नी बिद्या आइंभावें ॥

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोट ले उसे बिदा किया और रस्ते से किनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ छींटा मारा कि वे हाड़ लग गये दूस्ते ने इसी तरह मे उन हड्डियों पर मास जमा दिया तीले ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वुह उढ़ते ही इन चारों को खा गया ॥

इत्नी कथा कह बैताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किमू काम की नहीं बल्कि बिद्या से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलानेवाले मूए ॥

The preceding Fable in the Persian character.

بیٹال بولا اے راجا جیسٹل نام نگر رَہان کا ورثہمان نام راجا اُس کی نگر میں
 پشٹوسلیم نام براہمن اُس کی چار بیٹی ایک جُواری نوسرا کسپیاز تیسرا
 چوہلا جوتھا ناسیک ایک دین وہ براہمن اپنی بیٹوں کو سنبھالی لگا کہ جو کوری
 جوا کھیلتا ہے اُس کی گھر میں لچھمی نہیں رہتی یہ سن وہ جُواری اپنی جی
 میں بہت دُف ہوا اور پھر اُنہی کہا کہ راج نیت میں آئی لکھتا ہے کہ جُواری
 کی ناک کان کاٹ دیس سی نکال دیجی اسی لپی اُنم ہے کہ اور لوگ جوا
 نہ کھلیں

اور جُواری کی جو رو لڑکوں کو گھر میں ہوتی بھی گھر میں نہ جانی کُوں کہ لہجہ
 معلوم کس وقت ہار دی اور جو بیٹوا کی چترنوں پر موہت ہوتی ہیں
 سو اپنی جی کو دنگہ پانی ہیں اور کسی کی بس میں جو مرس اپنا دی انت
 کو چوری کرتی ہیں اور اُسی کہا ہے کہ جو نارے آئی کی من کو ایک کھڑی
 میں موہ لی آئی نارے سی گئی اور رشتی ہیں اور اُگیا اُس سی پریت کر
 اپنا ست سیل جس آچار پچار نیم دھرم سب کھوتی ہیں اور اُس کو اپنی مَرُو کا
 اُپدیس بھلا نہیں لگتا اور اُسی کہا ہے کہ جس نے اپنی لاج کھوئی نوسری کو
 وہ کب پتھرست کرتی سی ثرتا ہے اور مثل ہے کہ جو بِلو اپنی بچی کو کھاتا
 ہے سو جُوہی کو کب چھوڑیگا

پھر کھٹی لگا کہ جنہوں نے بالکھن میں پڈیا نہ پڑھی اور جَوائی میں کام سی آتے

هو جُونِ کي کُرب مین رهي سو بڙه کال مین پڄڻاڪر جرڙ کي آگ مین
 جلتي هين ٻه بات سُن اُن چارون تي آپس مین بچارگر ڪها ڪه ٻڌيا هين پُرس
 کي چيني سي مڙيا بهلا هي اس سي اُتم ٻه هي ڪه ٻڌيس مین جاگر ٻڌيا بڙهي
 ٻه بات آپس مین ٿان وي ايڪ اُور نگر مین گهي اُور ڪيتي ايڪ مڌت کي
 بعد بڙهي پڌت هو اُٻي گهر کو چلي راھ مین ديکھتي ڪيا هين ڪه ايڪ ڪٽهر
 موي هوي شير کي هڏي چموا جدا ڪر ڪٽهر ٻانڌه چاهي ڪه لي جاي اس
 مین اُٿون تي آپس مین ڪها ڪه آو اُٻي اُٻي ٻڌيا آڙاوين

ٻه ٿهرا ايڪ تي اُسي ٻلاڪر ڪجهه ڏيا اُور وه پوٺ لي اُسي ٻڌا ڪيا اُور رستي سي
 ڪناري هو اُس موٽ کو کول ايڪ تي ساري هڏيان جا بجا لگا مٽر پڙو
 چڻڻا مارا ڪه وي هاڙ لک گهي ٽوسري تي اسي طرح سي اُن هڏيون پر
 ماس جما ڏيا ٽيسري تي اسي بهانٽ سي ماس پر چام ٻڻها ڏيا جوتهي تي
 اسي ريت سي اُسي ڇلا ڏيا ٻهرو اُٿتي هي ان چارون کو ڪها گيا
 اُٽي ڪها ڪه ٻيٽال ٻولا آه راجا اُن چارون مین کون اڻهڪت مورڱه تها راجا
 ٻگرم تي ڪها جس تي اُسي ڇلا ڏيا سوي بڙا مورڱه تها اُور ايسا ڪها هي ڪه ٻڌو
 ٻيا ٻڌيا ڪو ڪام کي نهين بلڪه ٻڌيا سي ٻڌو اُتم هي اُور ٻڌو هين اسي طرح
 مڙي هين جيسي سڻگه کي ڇڏي والي موي

A literal translation of the same Fable into English.

Baitāl said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Vardhamān; in his city was a Brāhman by name Bishnuswāmī, who had four sons; one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brāhman began to admonish his sons, (saying) that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājñiti it is thus written, that, having cut off the nose (and) ear of the gamester, expel (him) from the country; for this very reason it is proper (to do so), that other people may not game.

And the wife (and) children of a gamester, though even being in (his) house, do not consider in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and, being in the power of a courtesan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance; but the unwise,

making love with her, are losing all their own vigour, politeness, renown, religion, judgment, forbearance (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to make another disgraced ! And there is a proverb that, what cat devours its own young, when will it let the rat escape ! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

Again, he began to say, that who have not studied science in youth, and who, being in manhood disordered by lust, have continued in the vanity of youth, they in old age, repenting, are burning in the fire of avarice. (On) hearing this speech, those four, having consulted among themselves, said, that "than the science-void man's living, to die is better; from this (reason) this is best, that having gone into a foreign country, we read science." Having settled this matter among themselves, they went into another city; and, after some space of time, having read (and) become learned, going to their home, on the road what do they see ! (meaning, "they are astonished at seeing," as explained at paragraph 68 of the Grammar) that a *Kanjar*, having separated the bones (and)

skin of a dead tiger, (and) having bound (them in) a bundle, wishes that he should take (them) away. In this (time) they said among themselves, that, come, each his own science let us try.

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians) gave (him) something, and taking that bundle dismissed him; and, being (gone) aside from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together; the second, in this very manner, caused flesh to collect on those bones; the third, in this same way, caused skin to settle on the flesh; and, the fourth, exactly in this fashion, caused it (the tiger) to live: then, he (the tiger) exactly on rising up devoured these four.

Having told this-much tale, *Baitāl* said, O king, which was the most foolish among those four? King Bikram said, who caused the tiger to live, that very (person) was the most foolish. And, it is thus said, that without discretion, science is of no use; but, discretion is better than science; and the void of discretion perish in like manner as the revivers of the tiger died.

A
COLLECTION
OF
SOME OF THE MOST USEFUL VERBAL ROOTS
IN THE
HINDUSTANI LANGUAGE,
ALPHABETICALLY ARRANGED.

آ v. n. come, be.	اُپر v. n. swell out (the belly), gormandize; become very rich.
اُپس v. n. rot, putrefy.	اُپس v. n. boil over.
اُبکت v. n. vomit.	اُتر v. n. descend, pass over, go off, become insipid, fall in value or dignity.
اُبل v. n. boil.	اُترا v. n. act affectedly.
اُہاڑ v. a. take away, steal.	اُتھل v. a. overset, turn over.
اُہر v. n. rise up, swell.	اُٹک v. n. be stopped or prevented, cease, rest.
اُپتھ v. n. be tired of business.	اُٹکل v. a. guess, judge, think.
اُنج v. n. spring up, grow.	
اُپر v. n. be rooted out, be skinned, be pulled out.	
اُپس v. n. become musty, rot.	
اُپنا v. a. convert to thy own use, make thy own.	

أُثِمَّ v. n. rise up.	أَزَمَا v. a. try, prove.
أَثِير v. a. make into skeins, reel ; lounge (a horse).	أَمَا v. a. winnow.
أُحِرَّ v. n. become desolate.	أَسَاس v. n. breathe.
أُجِلَّ v. n. become clean, shine.	أَسَجَّ v. n. boil.
أُجِلَّ v. a. n. pour or flow from one vessel into ano- ther.	أَسَرَّ v. n. retreat, recede, shrink from.
أُجِبَّ v. n. be separated, slip, glance off, rebound.	أُسَّ v. n. boil.
أُجِرَّ v. n. separate; bespoken or pronounced.	أُكِنَّا v. n. fret, be tired of.
أُجِبَّ v. n. rise, be raised.	أُكْتَار v. a. promote, forward.
أُجِلَّ v. n. be separated.	أُكِرَّ v. n. strut, writhe.
أُجِلَّ v. n. be thrown up, leap, bound, spring up.	أُكِسَّ v. n. be excited, be moved.
أُنْهَار v. a. liberate, discharge.	أُكَلَّا v. n. be distracted, tire.
أُنْهِيَ v. a. halve, divide.	أُكْمِرَّ v. n. be rooted up.
أُرِجَّ v. a. gain, acquire.	أُكْمُتَّ v. n. grow, rise.
أُرِجَّ v. a. worship.	أُكُلَّ v. a. spit out ; refund.
أُرَّ v. n. stop, hesitate.	أُكُور or أَكُول v. a. watch.
أُرَّ v. a. prop, shelter.	أُكْمِرَّ v. n. be uncovered.
أُرَّ v. n. fly.	أُكِبَّ v. a. tune the voice.
	أُلَّتَّ v. n. be reversed : v. a. pervert, subvert.
	أُلْجِهَ or أُلْجِهَ v. n. be entan- gled, be involved : v. a. quarrel.

أَلَا v. n. *doze, be drowsy.*
 أَلَيْتُ v. n. *pour water.*
 أَمَّا v. n. *be contained.*
 أَمَدٌ v. n. *overflow, be poured out ; fall (as tears).*
 آتٍ v. a. *bring.*
 أُنْتُ v. n. *be contained, be filled up (a well, &c).*
 أُنْجَا v. a. *raise, take up.*
 أُنْذِل v. a. *pour.*
 أُنْتُ v. n. *be valued, be examined, be approved of.*
 اِنْوَسَ v. a. *rinse.*
 اِنْهَ v. n. *bathe.*
 اَوْث v. a. *defend, shelter ; thrum ; catch (a ball, &c.).*
 اَوْث v. n. *boil ; consume with rage or vexation.*
 اَوْثَ v. a. *put on (dress).*
 اَوْثَ v. n. *vomit.*
 اَوْثَ v. n. *miss, err, mistake.*
 اَوْثَهَا v. a. *reverse, spill.*
 اَوْثَ v. n. *nod, doze, droop.*

اِهَار v. a. *paste.*
 اِهَرَ v. n. *subside (a swelling or inundation).*
 اَيْتَّ v. n. *writhe, twist, cramp : v. a. tighten.*
 اَيْجَ v. a. *draw, attract.*

ب

بَاخَ v. a. *choose, select.*
 بَار v. n. *leave off : v. a. forbid, prohibit : kindle.*
 بَاسَ v. a. *scent, perfume.*
 بَانْتُ v. a. *share, distribute.*
 بَاسَ or بَيتَ v. n. *pass.*
 بَا v. a. *point out, shew.*
 بَاسَ v. n. *be scattered, be sprinkled.*
 بَاسَ v. n. *be twisted, be divided ; v. a. twist, gain.*
 بَا v. a. *scatter, sprinkle.*
 بَاوَر v. a. *collect, gather up.*
 بَا or بَاَجَ v. n. *be sounded, sound.*
 بَاجَ v. n. *be insnared, stick.*
 بَاجَ v. n. *be extinguished.*

بَهِكْت v. n. be alarmed.

بَج v. n. be saved, escape.

بَحَار v. n. consider, think,
comprehend.

بَحْكَت v. n. be disappointed :
spruin : run away.

بَحْل v. n. bend, slip, turn,
break thy promise.

بَحْجَه v. n. be spread.

بَحْجَر v. n. be separated.

بَحْجَل v. n. be separated, slip.

بَحْث v. a. argue, dispute.

بَحْش v. a. give, forgive.

بَد v. a. wager ; settle.

بَدَار v. a. tear, rend.

بَدَل v. a. change, alter.

بَدَو v. a. screw ; mock.

بَدَوُ v. a. laugh at, mock.

بَدَه v. a. kill, smite, slay.

بِرَا or بَرَاوُ v. a. mock, vex.

بِرَاج v. n. be splendid, enjoy
thyself, live at ease.

بِرْت v. a. use.

بِرَج v. a. forbid, prohibit.

بَرَس v. n. rain.

بَرَم v. n. stop, remain.

بَرَمَا v. a. bore.

بَرَوِيرا v. a. mutter, talk non-
sense or light-headedly

بَرَو v. n. increase, proceed,
advance, grow, rise.

بَس v. n. abide, dwell, be
peopled.

بَسَاد v. a. buy, purchase.

بَسَر v. n. be forgotten, be
omitted.

بَسُور v. n. sob, cry slowly.

بَكْت v. n. prate, chatter.

بِكْت v. n. be sold, sell.

بِكْس or بَكْس v. n. blow or ex-
pand (as a flower).

بِكُوْت v. a. scratch, lacerate
with nails.

بِكْهَان v. a. praise, explain.

بِكْهَر v. n. be scattered, be
dishevelled ; be angry.

بِكْهِيَا v. a. stitch, quilt.

بَكْد v. n. return : be spoiled.

بُور v. n. be spoiled; quarrel.	بُور v. n. be tied, be fastened.
بهار v. a. season.	بُور v. a. sting; v. n. be bored or pierced.
بُور v. n. burn.	بور v. a. sow.
بُور v. n. vanish; v. a. cause to vanish, dissipate.	بورج v. a. understand, comprehend, think.
بُور v. n. be in pain, complain from pain or grief.	بورج v. a. load.
بُور v. a. extract, pick.	بورج v. a. wheedle.
بُور v. n. be pleased.	بورج v. n. madden, be mad.
بُور v. n. be separated.	بورج v. n. dive, drown, dip.
بُور or بُلما v. a. allure, tantalize.	بورج v. a. powder, grind.
بُور v. n. tarry, wait, delay.	بورج v. n. speak, sound, say.
بُور v. n. climb, ascend.	بورج v. n. intertwine, twine.
بور v. a. churn.	بورج v. n. flow, float, blow.
بورج v. a. look at, see.	بورج v. n. suit, fit.
بورج v. n. be prepared, be made, become, be.	بورج v. a. sweep, gather.
بورج v. a. knit, weave; v. n. be picked.	بورج v. a. speak, call.
بورج v. a. weave, intertwine.	بورج v. n. flee, run away.
بورج v. n. be read, be perused.	بورج or بورج v. a. turn on a lathe, twist, whirl, brandish.
	بورج v. n. be enraged, catch fire, run rapidly.

- پھرا v. n. swell (the face, &c.).
 پھکت v. n. simmer, bubble, emit steam, boil.
 پھکت v. n. go astray, wander.
 پھتیا v. n. ebb (the tide), go down the river.
 پھج v. a. worship, adore.
 پھکت v. n. be astonished.
 پھر v. a. fill; daub; heal.
 پھر v. n. return, come back.
 پھرا v. a. wheedle.
 پھکا v. a. slake (lime).
 پھو v. n. close, be joined.
 پھکت v. n. shrink, be scared, blown up into a flame.
 پھس or پھنس v. n. float.
 پھکت v. n. be balked, be misled, stray; be drunk.
 پھکوس v. a. } eat, devour, stuff.
 پھک v. a. }
 پھکت v. a. enjoy, be punished.
 پھل v. n. be amused.
 پھلس v. n. be singed.
- پھ v. n. be parched, grilled, fried, broiled.
 پھینا v. n. buzz (as a fly).
 پھنہوڑ v. a. worry, bite.
 پھنجا v. a. change (money).
 پھکت v. n. buzz, swarm.
 پھوکت v. n. enjoy, suffer.
 پھول v. n. forget, err, mistake, omit, stray.
 پھونس v. n. bark (a dog).
 پھونکت v. n. bark; talk foolishly.
 پھونکت v. a. stab, drive in.
 پھج v. a. send, transmit.
 پھکت or پھج v. n. be wet.
 پھیت or پھینٹ v. a. meet, visit.
 پھاپ v. n. occupy, effect.
 پھاء v. a. marry.
 پھیتھ v. n. sit.
 پھج v. a. sell.
 پھندہ or پھد v. a. perforate.
 پھوڑ v. a. enclose, impound.
 پھل v. a. roll out, laminate.
 پھونٹ v. a. cut out, shape.

ب

- پا v. a. *get, find, reach.*
 پاچہ v. a. *inoculate.*
 پانس v. a. *manure.*
 پتھرا v. n. *be petrified.*
 پینا v. a. *trust, believe.*
 پت v. n. *be roofed: be watered: be paid: be filled.*
 پت v. n. *be beaten, be dashed, be thrashed.*
 پٹکن v. a. *dash, throw down with violence, knock.*
 پٹھ or پٹھا v. a. *send.*
 پچ v. n. *be digested; rot; be consumed, labour.*
 پچکت v. n. *be squeezed; be shrivelled.*
 پچھتا or پستا v. n. *regret, repent.*
 پچھڑ v. n. *fall, tumble down.*
 پچھل or پسل v. n. *slip, slide.*
 پرا or پلا v. n. *run off, flee.*
 پرا v. n. *be painful.*

- پریرا v. n. *smart.*
 پرتهال v. a. *cherish.*
 پرکت v. n. *be habituated.*
 پرکتھ v. a. *inspect, examine.*
 پر v. a. *thread (as a needle), string (as pearls).*
 پرس v. a. *take up dinner, serve up, distribute.*
 پریت v. a. *reel (thread, &c.).*
 پر v. n. *fall, lie down, repose, drop.*
 پرپڑا v. n. *prattle, chatter: throb (with pain).*
 پرڑ v. a. *read, repeat, say.*
 پس v. n. *be ground, be powdered; be distressed.*
 پا v. a. *skim (a liquid).*
 پار v. a. *spread, distend.*
 پوج v. a. *stitch.*
 پیچ v. n. *perspire, melt.*
 پکت v. n. *be cooked, be ripened; be turned grey.*
 پکار v. n. *call out, cry out.*
 پکو v. a. *lay hold on, seize.*

پَٹھار v. a. wash.

پَکڑا v. n. ruminatē, chew the cud.

پَکھل v. n. be melted, melt.

پَل v. n. be reared, thrive.

پَل v. n. be bruised, be pressed: v. a. attack.

پَلن v. a. saddle (a horse, &c.).

پَلِلا v. a. soften.

پَلٹ v. n. return, retreat, rebound; change.

پَلج v. n. adhere.

پَنب v. n. thrive, prosper, flourish, shoot forth.

پَنبنا v. n. twang, whiz.

پَنبیا v. a. water, irrigate.

پوت v. a. plaster, besmear.

پُوج v. a. adore, idolatrise.

پُوجھ v. a. ask, inquire.

پورنہ or پورنہ v. n. sleep.

پرس v. a. nourish, bring up.

پونجھ v. a. wipe

پہاٹ or پھٹ v. n. be torn, split, rent, broken.

پہاڑ v. a. tear, split, break.

پہاڑ v. a. jump over: imprison, tie, insnare.

پہچ v. n. become, befit, fit.

پہکت v. a. winnow, dust; v. n. be separated.

پہکار v. a. curse

پہچان v. a. know, recognise.

پہدک v. n. hop (as small birds), jump, leap.

پہر v. n. turn, return, roam.

پہرہرا v. n. tremble, wave.

پہرجبا v. a. clean, wipe, settle.

پہرکت v. n. flutter, vibrate.

پہنس or پَس v. n. be entangled or caught, stick.

پہنسا v. n. whisper.

پہکت v. n. split, burst, break.

پہل v. n. slide, slip, err.

پہلا v. n. coax, wheedle.

پہل v. n. bear fruit, produce; be fortunate.

پَر or پهن v. a. put on,
 clothe, wear, dress.
 پنهنا v. n. hiss (as a snake).
 پہنچ v. n. arrive.
 پند v. n. be imprisoned.
 پُرت v. n. be broken, be burst,
 be separated.
 پُرت or پُرتک v. a. blow.
 پُول v. n. blossom; be pleased.
 پیل v. n. be spread; be dif-
 fused or expanded.
 پینا v. n. foam.
 پینٹ v. a. mix, beat (as eggs,
 &c.), triturate.
 پیچ v. a. rinse, wash,
 squeeze.
 پینک v. a. throw, fling.
 پی drink; smoke.
 پیٹ v. n. enter, pervade.
 پیر v. n. swim.
 پُر v. a. press, squeeze,
 rack.
 پنا v. a. sharpen.

ت
 تار v. a. free, rid, absolve.
 تار v. a. understand, guess.
 تکت or تاکت v. a. stare at,
 look at, aim, spy.
 تاکت v. a. thread.
 تار v. a. heat, blow up heat;
 prove, assay; twist.
 تب v. n. be heated, glow,
 frisk about; be glorified.
 تپکت v. n. throb, palpitate.
 تننا v. n. lisp.
 تچ v. a. abandon, quit,
 leave.
 تچ v. n. parch, scorch.
 تحصیل v. a. collect (a tax); op-
 press, afflict.
 تر v. n. pass over; be
 saved.
 تر v. n. swim.
 ترا v. n. grumble, murmur.
 تراش v. a. cut, clip, shave.
 ترب v. a. sew, stitch.
 ترتر v. n. bluster, boast.
 Y 2

- تَرْتَرَا v. n. *trickle, drop.*
 تَرَجَّهَا v. a. *make crooked; v. n. be perverse, be affected.*
 تَرَسَ v. n. *long, desire: pity.*
 تَرَمَّرَا v. n. *vibrate, dazzle.*
 تَرَبَّبَ or تَرَبَّبَ v. n. *flutter, palpitate, be agitated.*
 تَرَبَّبَا v. n. *flutter, palpitate.*
 تَرْتَرَا v. n. *trickle, drop, patter, welter: crack.*
 تَرَكَّ v. n. *becracked, be split.*
 تَرَكَّاهَا v. a. *prove, investigate.*
 تَرَكَّ v. a. *quilt, stitch.*
 تَلَّ v. a. *fry.*
 تَلَّبَّ or تَلَّبَّ v. a. *flutter, palpitate, be restless.*
 تَلَّكَ v. n. *shake.*
 تَلَمَّحَا v. n. *grow red (in the face), glow, sparkle.*
 تَلَّ v. n. *extend, stretch, be pulled tight.*
 تَلَّا v. n. *twang.*
 تَلَّتَا v. n. *twang, tingle.*
 تَلَّتْ v. n. *flutter, throb.*
- تَرَّبَ v. a. *bury, cover.*
 تَرَّجَ v. a. *break; change (as money).*
 تَرَّلَ or تَرَّلَ v. a. *weigh, balance; confront (as two armies).*
 تَرَّمَّ v. a. *card, separate (wool or cotton with the finger).*
 تَرَامَّ v. a. *support; shield, protect; prevent; stop.*
 تَرْتَرَا v. n. *tremble, quiver.*
 تَرَكَّ or تَرَكَّ v. n. *be tired.*
 تَرَلَّلَا v. n. *undulate, shake.*
 تَرَّمَّ v. n. *stop; be supported.*
 تَرَبَّبَ v. a. *heap up; plaster.*
 تَرَكَّ v. a. *spit.*
 تَرَاكَ v. a. *leave, forsake, quit.*
 تَرَاكَ v. n. *have a swimming in the head.*
 تَ v.
 تَابَ v. n. *paw with the fore feet (as a horse).*
 تَاتَكَ v. a. *stitch.*

- تَانَتْ v. a. *hang up (by a string, &c.), dangle.*
 تَبَّ v. a. *jump over.*
 تَبَّتْ v. n. *drop; drip; throb.*
 تَبَّلَ v. a. *feel for, grope for, touch.*
 تَبَّرَا or تَرَّا v. a. *chatter.*
 تَسَّ v. n. *hurst, split, crack.*
 تَتَّ v. n. *stop, stay, settle.*
 تَتَّلَ or تَرَّ v. n. *roll.*
 تَهَّلَ v. n. *melt, rarefy.*
 تَلَّ v. n. *give way; disappear.*
 تَنَكَّرَ v. a. *twang.*
 تَنَّتْ v. n. *break, break forth.*
 تَوَّتْ v. a. *interrogate, accost, challenge.*
 تَوَّتَّتْ v. a. *peck, nibble, pickle.*
 تَوَّسَّ or تَوَّسَّ v. a. *stuff, cram.*
 تَوَّلَّ v. a. *resolve, settle.*
 تَوَّبَ v. a. *strike.*
 تَوَّجَّ v. a. *beat, strike; harass.*
 تَوَّجَّرَ or تَوَّجَّرَ v. n. *be numbed, be chilled.*
 تَوَّجَّتْ or تَوَّجَّتْ v. n. *stop, stagnate, stand amazed.*
 تَوَّجَّرَ v. n. *freeze, be chilled.*
 تَوَّجَّتْ v. a. *cheat, deceive.*
 تَوَّجَّلَ v. n. *walk about, ramble.*
 تَوَّجَّ v. n. *be fixed, be settled.*
 تَوَّجَّجْنَا v. n. *jingle, rattle.*
 تَوَّجَّتْ or تَوَّجَّتْ v. n. *sob.*
 تَوَّجَّنَتْ or تَوَّجَّنَتْ v. a. *strike, knock, hammer; drive (a stake).*
 تَوَّجَّرَ v. n. *be fixed, be settled.*
 تَوَّجَّلَ v. a. *shove, push.*
 تَوَّجَّبَ v. a. *press, squeeze, feel.*
 تَوَّجَّرَ v. n. *bawl, roar to; tune.*
 تَوَّجَّ v. n. *throb, palpitate.*
 تَوَّجَّتْ v. a. *prop, support.*

ج	جَمَعَن v. n. succeed, go on well, fit; be assembled.
جا v. n. go, be, pass.	جَمِهَا v. n. gape, yawn.
چاچ v. a. implore, beg, want.	جَن v. n. be delivered of child.
جاک or جاکت v. n. be awake.	جَنَّا v. n. be squeezed, be pressed.
جان v. a. know, suppose, trust.	جَنَم v. n. be born.
چائج v. a. examine, try, prove.	جَوَت v. a. yoke; plough, till.
چب v. a. repeat the name of God internally.	جُوَج v. n. fight; be killed in battle.
چتا v. a. inform of, caution.	جَوَنَد v. a. weigh.
جُت v. n. close with, unite.	جَوَنَک v. a. rail at.
جُر v. n. be procured.	جَو v. a. expect, look out for.
جڑ v. a. shake off; join; stud, set jewels.	جَهَاڑ v. a. sweep, shift, clean.
جُر v. n. be joined, be mended.	جَهال v. a. polish: solder.
جک v. a. tighten, bind, tie.	چھانپ v. a. cover, shut.
جُکال v. a. chew the cud.	چھانس v. a. wheedle, seduce.
چمکا v. n. glitter, glimmer.	چھانک v. a. peep at, spy.
چر or چل v. n. burn.	چھا v. n. take a nap.
چبلا v. a. be indignant, rage.	چبھت v. n. snatch, spring on.
چم v. n. germinate, grow.	
چم v. n. be frozen; be collected; adhere.	

جھپک v. fan : spring : wink.

جھپ v. a. wash, rinse.

جھٹا or جھٹال v. a. falsify,
belie, prove to be false.

جھنک v. n. shake : become
lean. v. a. touse.

جھپک v. n. start, startle.

جهر v. n. wither, fade, pine.

جھرجھرا v. n. trickle, rill.

جهر v. n. fall off, be shed.

جھڑپ v. n. fight (as cocks).

چونک v. a. browbeat, snap at.

چک v. chatter, reflect, la-
ment.

چُک v. n. nod, bend down ;
be angry or perplexed.

چُکور or چُکور v. a. shake.

چُک v. n. wrangle, quarrel.

چل v. a. fan, move (as a
fan) : v. n. be soldered,
mended.

چلچلی v. n. glitter, twinkle ;
be angry ; throb, ache,
smart.

چُل v. n. be singed.

چلک v. n. shine.

چلچلی v. n. twinkle.

چمک v. n. glitter ; dance.

چمچلی v. n. be peevish, rage.

چمچنا v. n. tinkle, clink, ring.

چنک v. n. tinkle, clink, ring.

چنرا v. n. tan (in the sun).

چول v. n. swing, dangle.

چوم v. n. wave, vibrate,
move loose ; slumber.

چونک v. a. cast, push, throw.

چپک or چپک v. n. grieve,
lament.

چر or چي v. n. live.

چو v. a. eat.

چیت v. a. win, conquer.

چینٹرا v. a. corrugate, wrin-
kle.

چ

چاب v. a. chew, masticate.

چاک v. a. lick, lap.

چاس v. a. plough.

چال v. a. sift.

جَانِب v. a. join ; stuff, cram, thrust in, press.	جَانِبًا v. n. be agitated, wince.
جَانَتْ v. a. press, squeeze.	جَنْكَتْ v. n. crackle, crack, split.
جَاه v. a. desire, love, like, wish for, need.	جُثِيَ v. a. wound.
جَبَّ v. n. be stuck into, pierce.	جَبَّوْز v. a. suck (a dry sub- stance).
جَبَّ v. n. be abashed, blush ; stoop, submit.	جَبِيَا v. n. squeak, shriek, bleat.
جَبَّتْ v. n. be flattened.	جَرَّ v. n. graze, feed.
جَبَّتْ v. n. stick, adhere.	جَرَّ v. n. be torn, be split.
جَبَّ جَبَّ v. n. keep silence.	جَرَّ v. a. steal.
جَبَّجَا v. n. adhere, cohere.	جَرَّ v. n. burst ; ache, smart.
جَبَّ or جَبَّ v. a. varnish, pal- liate, anoint	جَرَّ v. n. smart.
جَبَّرَا v. a. brazen, falsify.	جَرَّ or جَرَّ v. n. crackle, sputter, chide.
جَبَّنْ v. n. stick, spread.	جُرَّكْ v. n. chirp.
جَبَّنْ v. n. collapse.	جُرَّكْ or جُرَّكْ v. n. gabble, prate, prattle.
جَبَّ v. n. be painted.	جُرَّ be irritated.
جَبَّ v. n. look, appear.	جُرَّ v. n. palpitate, throb.
جَبَّ apprize, caution.	جُرَّ v. n. ascend, rise, mount, advance, attack ; ride.
جَبَّ v. a. tear to pieces ; re- vile.	جُرَّ v. n. throb, pain.
جَبَّ or جَبَّ v. a. wound.	

learners, have been inserted ; yet, through the use of a more convenient type, as well as by reason of making a few slight alterations in the work, the size of the volume has not been enlarged : and if, as is hoped, by the additions and alterations now introduced, the study of Hindustani be rendered still somewhat more easy, the object sought in making them will have been attained.

CORRECTIONS.

Page 12, line 1, for *waw-i-maj'hul* read *wāw-i-maj'hūl*

— 25, — 9, for	بندى كى	—	بندى كى
— 33, — 21, for	گيارهوان	—	گيارهوان
— 36, — 10, for	ميرى	—	ميرى
— 51, — 2, for	مين	—	مين
— 56, — 8, for	<i>contract</i>	—	<i>contact</i>
— 70, — 14, for	حضرت	—	حضرت
— 80, — 10, for	جاگرک	—	جاگرک
— 138, — 7, for	عارضى	—	عارضى
— 169, — 4, for	چنگهار	—	چنگهار
— 171, — 5, for	چينہ	—	چينہ
— —, — 9, for	خرید	—	خرید
— 176, — 16, for	سندہ	—	سندہ

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- جُک v. n. *be finished; be adjusted or settled.*
- چکار v. n. *sneak.*
- چکل v. a. *masticate, chew.*
- چَکلا v. a. *widen.*
- چَکنا v. a. *smooth, polish.*
- چَکیر v. a. *weed.*
- چَک or چَک v. a. *relish, taste.*
- چَک v. n. *peck (as a bird).*
- چل v. n. *move, blow, flow, pass.*
- چلا v. n. *scream, shriek.*
- چَچلا v. n. *shriek, scream.*
- چَچلا v. a. *itch, titillate.*
- چَک v. n. *glitter, shine.*
- چَک or چَک v. n. *adhere.*
- چَچما v. n. *tingle, sleep, sparkle, glitter.*
- چَچ v. n. *grow tough.*
- چَک v. n. *glitter, shine.*
- چَک v. a. *coax, sooth, wheedle.*
- چن v. a. *gather, pick, choose : plait.*
- چَچ v. n. *be playful, be wanton, be restless.*
- چَچ v. n. *scream, squall.*
- چَچ v. n. *scream, screech (as an elephant).*
- چو v. n. *leak, be distilled, be filtered; drop (as fruit).*
- چور v. a. *break to atoms.*
- چورا v. a. *widen, expand.*
- چوس v. a. *suck.*
- چَک v. n. *err, miss, mistake.*
- چوم v. a. *kiss.*
- چَک v. a. *scratch, claw.*
- چَک v. n. *be purblind, be dim of sight.*
- چَک v. n. *be confused, amazed, dazzled.*
- چَک v. n. *start, boggle, start up from sleep.*
- چَک v. a. *prick.*
- چا v. a. *thatch, shade, roof.*
- چا v. a. *embellish.*
- چاچ v. a. *thatch : befit, fit.*

چہانت v. a. vomit : prune, clip.

چہاند v. a. tether, fasten, tie.

چہاند v. a. let go, vomit, emit.

چہب or چہب or چہب v. n. be hidden, lurk, disappear.

چہب v. n. be printed.

چہبرا v. a. scatter, spread.

چہت v. n. decay : be pruned.

چہت v. n. be adrift, get loose.

چہتقا v. n. toss, tumble about.

چہکت v. n. be scattered, be spread, be dissipated.

چہکھا v. n. sing, whistle, warble (as birds).

چہکھا v. a. conjure, exorcise.

چہد v. n. be pierced, be bored.

چہرک v. a. sprinkle.

چہکت v. n. be content, be satiated : be afflicted.

چہکت v. n. whistle (as birds).

چہکڑا v. a. slap, cuff.

چہل v. n. be fatigued, tire.

چہل v. a. deceive, cheat.

چہل v. n. be skinned, peeled, pared, scraped.

چہلچہل v. n. murmur.

چہکت v. n. overflow, be spilt.

چہلچہل v. n. glitter : sound.

چہن v. n. be sifted, strained.

چہنچہن v. n. simmer : sound.

چہر v. a. touch, feel, meddle.

چہرت v. n. escape, get loose, cease, be discharged.

چہرڑ v. a. let go, spare, loose, emit, emit fire ; shoot.

چہول v. a. pare, scrape.

چہا v. a. whitewash.

چہیت v. a. scatter, sprinkle.

چہیر v. a. irritate, vex, abuse, touch, handle.

چہین v. a. snatch, seize, pluck, pull, tear, rob.

چہیچ v. a. mince, hack, pound.

چہکت v. a. detain, stop, bar.

چہکت v. n. sneeze.

چہب v. a. stick together.

چہت v. a. remember, think of.

چَیَبَ v. a. *rend, tear.*

جَیَغَ v. n. *roar, scream,*
screech.

جَیَرَ v. a. *rend, split, harrow.*

چَیَبَ v. a. *recognise, know.*

خ

خَرَادَ v. a. *turn (in a lathe).*

خَرَجَ v. a. *expend ; sell.*

خَرِیدَ v. a. *purchase, buy.*

د

دَابَ v. a. *press down,*
squeeze.

دَاغَ v. a. *cauterize ; fire (a*
gun, &c.).

دَارَ v. a. *thrash, tread*
(corn).

دَاوَ v. a. *burn.*

دَبَ v. n. *be pressed down,*
be snubbed, crouch,
shrink.

دَبَكَ v. n. *crouch, lie in am-*
bush, be awed ; twinkle.

دَبَثَ v. n. *gallop : rebuke.*

دُبَا v. a. *press down, snub.*

دَرَكَ v. n. *split, rend, crack.*

دَرَّجَا v. a. *prove.*

دَفَنَا v. a. *bury.*

دُكَّهَ v. n. *ache, pain, smart.*

دُكْدُكَا v. n. *glow, gleam.*

دُكْدُكَا v. n. *chatter (the teeth).*

دُكْدَهَ v. a. *burn ; vex ; chide.*

دُكْرَا v. a. *propel, roll.*

دَلَّ v. a. *grind coarsely,*
split (pulse, &c.).

دَلَا v. a. *agitate, toss, shake.*

دَلَدَا v. n. *shake, undulate.*

دَلَكْتَ v. n. *glitter.*

دَمَ v. n. *glitter, flash : bend*
(with elasticity).

دَمَكْتَ v. n. *shine.*

دَنَدَنَا v. n. *be contented, live*
at ease, enjoy thyself.

دَدَ v. a. *deny.*

دَوْرَ v. n. *run.*

دَوَّجَ or دَوَسَ v. a. *accuse, blame,*
calumniate, censure.

دَوَ v. a. *milk.*

دَهَ v. n. *burn.*

- دھا v. n. *run, make haste.*
 دھار v. a. *hold, bear, owe :*
 pour.
 دھار v. n. *roar (as a tiger).*
 دھانس v. a. *cough (as a horse).*
 دھار v. n. *run, roam, run at,*
 attack, trudge ; worship.
 دھنک or دھنچک v. n. *sink, give*
 way (as a quagmire).
 دھنک v. n. *blaze.*
 دھر v. a. *place ; give in*
 charge ; seize, hold.
 دھرا v. a. *fold, double, re-*
 peat.
 دھرا v. a. *threaten.*
 دھرتھرا v. n. *flutter, palpitate.*
 دھرتک v. n. *palpitate.*
 دھس v. n. *pierce, penetrate,*
 enter, be stuck into.
 دھک v. n. *be burnt ; be*
 ruined.
 دھکار v. a. *reproach, curse.*
 دھکنکھا v. n. *palpitate.*
 دھکیل v. a. *shove, push, jostle.*
- دھگول v. n. *roll, wallow.*
 دھل v. n. *shake, tremble,*
 fear.
 دھریا or دھلیا v. a. *throw dust ;*
 winnow, sift.
 دھمک v. n. *throb ; palpitate,*
 thump ; glimmer, flash.
 دھمکا v. a. *threat, chide, snub.*
 دھن v. a. *comb, card ; beat.*
 دھندھا v. a. *trick, cheat.*
 دھنک v. a. *card, comb.*
 دھنکار v. a. *season (with spices).*
 دھر v. a. *wash.*
 دھرپ v. a. *smear with pitch ;*
 perfume.
 دھوس v. a. *ram, stuff ; butt.*
 دھریا or دھرا v. a. *thump, slap.*
 دھرنک v. a. *blow (with bel-*
 lows).
 دھرنوارا v. a. *smoke.*
 دی v. a. *give, grant, per-*
 mit.
 دیکھ or دیس v. n. *appear.*
 دیکھ v. a. *see ; perceive.*

ذ
 ذَانَتْ or ذَات v. a. *snub, threat.*
 ذَرَك or ذَاك v. a. *vomit.*
 ذَال v. a. *throw down, fling,*
throw, cast ; destroy.
 ذَانَذ v. a. *fine, punish.*
 ذَا v. n. *burn with spite, be*
malicious ; be fused.
 ذَبَكَ v. n. *glitter.*
 ذَت v. a. *see ; aim at, look at.*
 ذَت v. n. *stop, stand still.*
 ذَرَّ v. n. *fear, be afraid.*
 ذَرِيَا v. a. *lead by a cord, &c.*
lead in hand.
 ذَس v. a. *bite (as a snake).*
 ذَكَار v. n. *belch ; bellow, low.*
 ذَمَت v. n. *shrink ; shake,*
move.
 ذَذَذَكَ v. n. *shake ; burn*
brightly or clear (char-
coal).
 ذَذَذَكَ v. n. *twinkle : sound (as*
a kettle drum).
 ذَرَّ v. n. *travel ; roll.*

ذَكَمَا v. n. *totter, stagger.*
 ذَنِيَا v. a. *sting (as a reptile).*
 ذَرَب v. n. *dive, drown, sink.*
 ذَل v. n. *move, shake, swing.*
 ذَا v. a. *demolish, raze.*
 ذَانَب v. a. *cover, conceal.*
 ذَانَس v. a. *blame, accuse.*
 ذَكَت or ذَانَكَت v. a. *cover.*
 ذُكََا v. a. *deceive, disap-*
point.
 ذُكَت v. n. *enter, take aim.*
 ذُحَل v. n. *be cast (metal), be*
poured out ; roll.
 ذُمَلَا or ذُحَلَكَت v. n. *roll.*
 ذُحَلَا v. n. *totter.*
 ذُور v. a. *carry*
 ذُورَكَت v. n. *shut, close : steal*
on, approach : enter.
 ذُورَكَت v. a. *drink, gulp.*
 ذُورَنَدَه v. a. *seek, search for.*

ر

رَات v. a. *die, stain.*
 رَاج v. n. *shine, be adorned.*
 رُب v. n. *be at bay, stop.*

رَیْتُ v. n. *slip, slide.*

رَتَّ v. a. *repeat, iterate.*

رَیَّ v. n. *be formed, be made:*
be set to work : stain.

رَیَّ v. n. *be agreeable, ex-*
cite desire.

رَیَس v. n. *drop slowly.*

رَیَا or رُیَس v. n. *be displeas-*
ed, be angry, be vexed.

رَیَا v. n. *ooze, be juicy.*

رُکَّت v. n. *be stopped, be pre-*
vented, be enclosed.

رَکَّ v. a. *keep, place, pos-*
sess.

رَکَّ v. a. *rub, scour, fret.*

رَکَب v. a. *pursue, chase.*

رَلَّ v. n. *be mixed, be rolled.*

رَمَّ v. n. *turn, roam, range.*

رَنَدَّ v. n. *be cooked, be boil-*
ed.

رَنَکَا or رَنَکَّ v. a. *colour.*

رَوَّ v. n. *cry, weep; grieve.*

رَوَّقَ v. n. *be cool (with a*
friend), quarrel.

رُوس or رُوس v. n. *be dis-*
pleased, quarrel.

رَوَّل v. a. *plane, polish,*
smooth: select, pick.

رَوَّنَب v. a. *plant, transplant.*

رَوَّنَدَّ v. a. *trample, ride over.*

رَوَّنَدَّ v. a. *enclose, surround;*
watch. v. n. be confound-
ed.

رَیَّ v. n. *stop, stay; live.*

رَیَّ v. n. *be pleased, rejoice.*

رَیَّ or رَیْتُ v. a. *file; thrum*

رَیَّجَ v. n. *be pleased.*

رَیَّل v. a. *shove, push, rush.*

رَیَّنَدَّ v. a. *dress (food), cook.*

رَیَّنَکَّ v. n. *bray (as an ass).*

رَیَّنَکَّ v. n. *creep, plod.*

س

سَرَاب or سَاب v. a. *curse.*

سَادَّ v. a. *practise, learn.*

سَار v. a. *mend, perform.*

سَانَّ or سَانَّ v. a. *snub, chide.*

سَال v. a. *perforate, bore :*
v. n. ache, smart, pain.

لَبَن v. a. knead (dough, &c.): sharpen, whet.	مَضَغ v. a. swallow by gulps.
لَبَن v. a. tease, fret, trouble.	نَا or نَا v. n. rest.
لَبَن v. n. join, unite, stick.	نَكَار v. n. hiss (as a snake).
لَبَن v. n. be surprised.	نَكَت v. n. sob.
لَبَن v. n. flee, disappear.	نَكَت v. n. be able.
لَبَن v. n. be prepared; fit.	نَكَر v. n. accept (a bill, &c.).
لَبَن v. a. tan, boil, melt.	نَكَر or نَكَر v. n. fear, be in awe, be abashed.
لَبَن v. n. be fully instructed.	نَكَر v. a. straiten; cause to accept (a bill, &c.).
لَبَن v. a. put in mind.	نَكَر v. n. shrink, draw in.
لَبَن v. n. go, depart, set off.	نَكَر v. n. shrink, contract, shrivel, wrinkle.
لَبَن v. n. be correct, be mended, be adorned, be adjusted.	نَكَت v. a. tighten, straiten.
لَبَن v. n. be performed; issue.	نَكَت v. a. be unravelled, be disentangled.
لَبَن or لَبَن v. a. cool; set off, set afloat; despatch.	نَكَت v. n. light, be kindled.
لَبَن v. a. praise, approve.	نَكَت v. n. be contained in.
لَبَن v. a. create, produce.	نَكَت v. n. be supported, held up, protected, shielded.
لَبَن or لَبَن v. n. crawl, creep (as a snake, &c.).	نَكَت v. n. contract, shrink.
لَبَن v. n. be moved, remove.	نَكَت v. a. comprehend, understand, know.
لَبَن v. n. rot; ferment.	نَكَت v. a. remember, mention.
لَبَن v. n. sip.	

سَمِعَ v. a. hear.	سَهَرَ v. a. trail, drag.
سَنَكَتَ v. a. blow the nose.	سَهَرَ v. a. tire, tease, tickle.
سَنَكَرَ v. a. beckon, hint, wink.	سَهَرَ or سَهَرَ v. n. have the hair stand on end, thrill.
سَنَكَارَ v. a. adorn, decorate.	سَهَلَ v. a. tickle, stroke.
سَنَهَارَ or سَنَكَّهَارَ v. a. kill, make away with.	سَهَمَ v. n. fear, be afraid.
سَتَوَّرَ v. n. be dressed, deco- rated, adorned, adjusted.	سَبَّحَ v. a. try: adjust: pro- vide.
سَوَ v. n. sleep; die.	سَيَّ v. a. sew, stitch.
سَوَّجَ v. a. try, prove.	سَجَّ v. n. exude: seeth, boil.
سَوَّبَ v. n. become, befit.	سَجَّ or سَجَّ v. a. water.
سَوَّتَ v. n. sleep.	سَبَدَ v. a. stupe, foment.
سَوَّجَ v. n. swell, rise.	سَبَّحَ v. a. learn, acquire.
سَوَّجَ v. n. be visible, be seen.	سَبَّحَ or سَبَّحَ v. a. adjust.
سَوَّجَ v. a. consider, meditate.	سَبَدَ v. a. mine.
سَوَّجَ or سَوَّتَ v. n. become dry; shrivel, pine away.	سَبَّحَ v. a. toast, warm.
سَوَّجَ v. a. absorb, soak up.	سَبَّ v. a. incubate, hatch, brood; attend on.
سَوَّبَ v. a. commit, intrust.	سَبَّحَ v. a. whisk.
سَوَّنَ v. a. smell.	شَ
سَوَّ v. n. become, beseem; v. a. weed.	شَرَّمَا v. n. be ashamed.
سَبَّ v. a. bear, endure.	فَ
سَهَرَ v. n. shiver (with cold).	فَرَّمَا v. a. order, command.

كَت	كَتَكَ v. n. crack, thunder.
كَب or كَانَب v. n. shiver, tremble, quake, shake.	كُوْكَرَا v. n. cluck: murmur.
كَانَر v. a. tread, trample.	كَوْكَرَا v. n. gnash the teeth.
كَانَنَه v. n. grunt.	كَوْ v. n. be drawn, be pulled out, be delineated.
كَت v. n. be spun.	كُوْ v. n. grieve, mourn.
كَتَر v. a. clip, cut, cut out.	كَس v. a. tighten: assay.
كَتَر v. a. cut (with the teeth).	كَتَكَ v. n. suffer pain, pain.
كَت v. n. be cut; be abashed; stopped; die of wounds.	كَفَا v. a. cover with a shroud.
كَتَكَ v. n. sprain, twist; pain.	كَكُر v. a. scoop, excavate.
كَتَكَ v. n. swarm: be gritty.	كَكَا v. n. shriek, scream.
كَتَكَ v. n. gnash the teeth.	كَلا v. a. parch (grain).
كَجَل v. a. bruise, crush.	كَبَلَا v. n. itch, fidget, writhe.
كَجَهَار v. a. wash, rinse.	كَكَب v. n. be grieved.
كَجَا v. n. be afraid, shrink.	كَكَلَا v. n. be peevish, snarl.
كَدَرَا v. n. frisk, leap, caper.	كَكَلَا v. n. blossom, bloom.
كَدَكَ v. n. frisk.	كَمَا v. a. earn, work: lessen.
كَر v. a. do, make, practise.	كَمَلَا v. n. wither, droop.
كَرَا v. n. be hard or stiff.	كَتَدِهِيَ v. a. shoulder.
كَرَاه v. n. groan, sigh.	كَوْ v. a. value, appraise.
كَرَا v. a. strain, sprain.	كَوْ v. a. pound, beat.
كَرَا v. n. grate, be gritty.	كَوْ v. n. leap, jump; rejoice.
كَرِل v. a. poke.	كَوْ v. a. dig out, excavate.

كُوس v. a. curse.

كُوكُت v. n. sob, cry, scream :
v. a. wind up (a watch, &c.).

كُولِا v. a. embrace.

كُوتِج v. a. prick, stab, gore.

كُوندِه v. n. lighten, flash.

كُه v. a. tell, say, bid, order.

كُها v. a. eat; embezzle; get.

كُهانْد v. a. pound: excavate.

كُهانس v. n. cough.

كُهيِه or كُهب v. a. affect, penetrate: adorn.

كُهب v. n. be dried up: sell,
go off: remain, join.

كُهِنَت v. n. rankle, offend.

كُهِنَت v. a. nibble: doubt.

كُهِنَكْتَا v. n. knock, rap, tap.

كُجِلا v. n. itch, scratch, tickle.

كُجِلا or كُجِها v. n. fret, be
vexed.

كُجج v. n. be drawn, be pulled.

كُديَر v. a. pursue, hunt.

كُهرِج v. a. scrape.

كُهرِج or كُهرِوت v. a. scratch.

كُهرار v. a. sweep.

كُهرِكت v. n. clang, rattle.

كُهرِزا v. a. creak, clatter, jar;
grind the teeth; snore.

كُس or كُس v. n. sink, drop off.

كُسل or كُكُت v. n. stir, slip.

كُهرِوت v. a. pull, pluck, pull
the hair, tear, scratch.

كُسيَا v. n. grin.

كُجل v. n. be opened; clear up.

كُجل v. n. blow (as a flower);
be delighted, laugh.

كُلا v. a. parch; v. n. wither.

كُلِلا v. n. boil.

كُلِلكِلا v. n. laugh out, titter.

كُليا v. a. skin, flay.

كُهِنْد v. a. refute.

كُهِنْدَا v. a. scatter.

كُهِنَا v. n. be angry.

كُهِنَهَار v. a. expectorate, hem.

كُهِنَال v. a. wash, rinse.

كُهو v. a. lose, get rid of.

كُهرِوت v. a. pluck, pick.

كُهرِج v. a. search for, inquire.

كُهرِج v. a. dig, delve; search.

كَبُولَ v. n. *trot.*

كَبُولَ v. n. *boil.*

كَبُولَ or كَبُولُ v. a. *thrust, stuff.*

كَبُولَ v. n. *cough.*

كَبُولَ v. n. *be angry, be vexed.*

كَبُولَ v. a. *run after, persecute.*

كَبُولَ v. n. *grin.*

كَبُولَ v. a. *play, sport.*

كَبُولَ or كَبُولَ or كَبُولَ pull, tighten, draw, delineate.

كَبُولَ v. a. *row, paddle; suffer.*

كَبُولَ v. a. *purchase, buy.*

كَبُولَ

كَبُولَ v. a. *sing.*

كَبُولَ v. n. *roar, thunder.*

كَبُولَ v. a. *strain, squeeze, milk.*

كَبُولَ v. a. *tie, join, stitch.*

كَبُولَ v. a. *pierce, transfix, spit (as, a fowl, &c.).*

كَبُولَ v. a. *calk; thrash; seek.*

كَبُولَ or كَبُولَ v. a. *thrust, pierce.*

كَبُولَ v. n. *join, unite, collude.*

كَبُولَ v. a. *tickle, titillate.*

كَبُولَ v. n. *pass; omit; die.*

كَبُولَ v. a. *present, offer*

كَبُولَ v. n. *fall, drop; be spit.*

كَبُولَ v. n. *thunder, roar.*

كَبُولَ v. n. *snarl.*

كَبُولَ v. n. *gargle; roar.*

كَبُولَ v. n. *penetrate, be driven in, be set; be buried.*

كَبُولَ v. n. *thunder, rumble.*

كَبُولَ v. n. *rumble (the bowels).*

كَبُولَ v. a. *beseech, implore.*

كَبُولَ v. a. *malleate; form.*

كَبُولَ v. n. *melt, be dissolved.*

كَبُولَ v. a. *abuse; force food,*

&c. *down the throat.*

كَبُولَ v. a. *count, number.*

كَبُولَ v. n. *snuffle, snivel.*

كَبُولَ v. a. *lose, waste, spend.*

كَبُولَ or كَبُولَ v. a. *thread, plait, stitch; spit.*

كَبُولَ v. a. *catch, sieze.*

كَبُولَ or كَبُولَ v. a. *prick, puncture.*

دُند or دُند knead: plait.

دُور v. a. dig, scrape.

دُور v. n. resound, hum,
buzz.

دُور v. a. take, seize: blush.

دُور v. a. ruin: thrust in.

دُور v. n. be confused.

دُور v. n. abate, decrease.

دُور v. n. be surrounded, be
enclosed; gather (clouds).

دُور v. a. brow beat, frown at.

دُور v. n. snore.

دُور or دُور v. n. be rubbed;
v. a. rub; beat.

دُور v. n. be thrust in, enter.

دُور v. n. be dragged, be
trailed.

دُور v. n. falter, fawn, coax.

دُور v. n. dissolve; mellow.

دُور v. a. bask in the sun.

دُور v. n. be hoarse.

دُور v. n. jingle, ring.

دُور v. a. rinse, stir (a li-
quid).

دُور or دُور v. a. gulp, drink.

دُور v. a. plod: shave.

دُور v. a. stare at, frown at.

دُور v. n. go round, turn,
roll.

دُور v. a. polish: strangle.

دُور v. n. thunder.

دُور v. a. mix, mingle
(paste).

ل

ل v. n. bring; produce.

ل v. n. cling, adhere.

ل v. a. wrap up, fold,
spread.

ل or ل v. n. be dragged.

ل v. a. kick.

ل v. n. be plundered.

ل v. n. stagger, trip.

ل v. n. hang, dangle.

ل v. a. cudgel, belabour.

ل v. n. blush, be ashamed.

ل v. a. soften.

ل v. n. bend, bow.

ل v. n. spring, bend.

لَجَّكَ v. a. jolt, strain.	لَمَّكَ v. n. limp.
لَجَّكَ v. n. be clammy, or glutinous : be elastick.	لَوَّبَ v. n. be enamoured.
لَدَّ v. n. beloaded, beladen.	لَوَّثَ v. n. wallow, roll about.
لَزَزَ v. n. shake, tremble.	لَوَّثَ v. n. turn over or back.
لَوَّ v. n. fight, quarrel.	لَوَّثَ v. a. plunder ; squan- der.
لَوَّثَ or لَوَّثَ v. n. stammer, stutter ; stagger.	لَوَّثَ v. a. catch.
لَوَّثَ or لَوَّثَ or لَوَّثَ v. n.	لَوَّثَ v. n. shine, flash.
roll, fall off, slide.	لَوَّثَ v. n. answer, avail, boot : v. a. find, get.
لَوَّ v. a. thread, string.	لَوَّثَ v. n. tantalize : undu- late.
لَوَّ v. n. be clammy or glu- tinous ; agglutinate.	لَوَّثَ v. n. warble, quaver : glitter : wave.
لَوَّ v. a. write.	لَوَّ v. a. take, get, receive.
لَوَّ v. a. look at ; perceive.	لَوَّ or لَوَّ v. a. plaster.
لَوَّ v. n. gasp or pant (with heat or thirst).	لَوَّ v. n. repose, lie down.
لَوَّ v. n. be applied ; begin.	لَوَّ v. a. plaster, smear.
لَوَّ v. n. long ; v. a. cause to long, tantalize, covet.	لَوَّ v. a. swallow, gulp.
لَوَّ v. a. call ; challenge.	م
لَوَّ v. a. coax, wheedle, beg earnestly : redden.	مَاطَ v. a. measure.
لَوَّ v. a. lengthen.	مَاطَ v. a. smite, beat, kill.
لَوَّ v. n. roll.	مَاطَ v. a. mind, respect, obey.
	مَاطَ v. a. scour, scrub, clean.

مَانَد v. a. rub, tread: starch.
 مَانَك v. a. ask for, require.
 مَرَا v. a. persuade.
 مَه v. a. churn; knead.
 مَت v. n. be effaced, expire.
 مَتَك v. n. wink, ogle, coquet.
 مَتِيَا v. n. wink at, connive at.
 مَج v. n. be made or produced.
 مَجج v. n. shut, close.
 مَجْكَار v. a. rinse.
 مَجَل v. n. be perverse.
 مَجْجَا v. n. creak, crack.
 مَجْوَز v. a. twist, break.
 مَر or مَو v. n. die, expire.
 مَرْجَا v. n. wither, droop.
 مَرَكَا v. n. twist, writhe.
 مَرَوَز v. a. twist, writhe, gripe.
 مَر v. n. turn back, be twisted.
 مَرَه v. a. cover, line, gild.
 مَرَهِيَا v. n. be twisted, writhe.

مَرِيَا v. a. paste.
 مَرَا or مَرَا v. n. smile, grin.
 مَرَك v. n. be torn, rent, split.
 مَرَل v. a. crush, bruise.
 مَرَك v. a. deny.
 مَرَل v. a. rub, anoint.
 مَرَل v. n. meet, occur, be mixed.
 مَرَد v. n. be shut, be closed.
 مَرَد v. n. be shaved.
 مَرَدَا v. n. hover (as birds).
 مَرَدِيَا v. a. starch.
 مَرَوَت v. n. make water.
 مَرَس v. a. pilfer, steal, rob.
 مَرول v. n. bloom; intoxicate.
 مَرود v. a. allure, fascinate.
 مَرَه v. a. churn.
 مَرَك v. n. emit odour.
 مَرَجج v. a. rub with the hands.
 مَرَس v. a. grind: tweak.
 مَرَمِيَا v. n. bleat (a kid).
 ن
 نَاب measure, weigh.
 نَاج v. n. dance.

- نَادَ or نَادَ v. a. *begin*.
 نَادَ v. a. *yoke*.
 نَانَنَ v. a. *cross, leap over*.
 نَبَرَ v. n. *be ended, performed*.
 نَبِهَ v. n. *serve, be performed*.
 نَبِثَ v. n. *be settled, decided*.
 نَبَّارَ v. a. *pour off (clear water)*.
 نَجَّبا v. a. *spy, espy*.
 نَجَّوَتْ v. a. *twitch*.
 نَجَّوَزَ v. a. *wring, squeeze out*.
 نَزَّكَهَ or نَزَّكَهَ v. a. *spy, look at*.
 نَاَ v. a. *spoil, destroy*.
 نَكَارَ v. a. *refuse*.
 نَكَلَ v. n. *issue, go or come out*.
 نَكِسَ or نَكِسَ v. a. *grin*.
 نَكَّرَ v. n. *beskinned, cleaned*.
 نَكَّبا v. a. *claw, scratch*.
 نَكَّبا v. n. *approach*.
 نَكَلَ v. a. *swallow, gulp down*.
 نَكَّدَ v. a. *quilt*.
- نَمَّأَ v. a. *strengthen, better*.
 نَوَ v. n. *bend, stoop; obey*.
 نَوَّجَ v. a. *pinch, scratch, claw*.
 نَهَا or نَهَا v. n. *bathe, wash*.
 نَهَارَ v. a. *look at, watch, spy*.
 نَهَرَ or نَهَرَ v. n. *bend, stoop*.
 نِيدَ or نِينَدَ v. n. *sleep*.
 نِينَدَ v. a. *deny: blame*.
 نِيَوَ v. n. *stoop*.
 نِيَوْتَ or نِيَوْتَ v. a. *invite*.
- ,
 وَارَ v. a. *go round; sacrifice*.
 وَرَّغَلَ v. a. *deceive, inveigle*.
 وَرَّجَعَ v. a. *skin*.
- ,
 هَارَ v. n. *lose, be overcome*.
 هَانَبَ or هَانَبَ v. n. *pant*.
 هَانَدَ v. n. *wander, ramble*.
 هَانَكَ v. a. *drive: bowl to*.
 هَصَبَا v. a. *seize*.
 هَتَكَ or هَتَكَ v. n. *be driven back, retire, shrink*.
 هَتَّرَ v. n. *hurry*.
 هَتَّكَ v. n. *draw back, waver*.

هَجَا v. a. jolt.	هَكَت v. n. be hung on, stick.
هَجَّجَا v. n. hesitate, falter.	هَلَوْر v. n. billow, wave.
هَدَا v. n. hesitate, boggle.	هَلَّه v. n. a. shake, tremble.
هَرَّ v. a. take by force, steal.	هَلَّيَا v. n. nauseate.
هَرَا v. a. win, beat; weary.	هَمَك v. n. assault, stretch forward.
هَرَا v. a. lose, mislay.	هَمَّ v. a. kill, strike, smite.
هَرَك v. n. stop: be scorched.	هَنْدُور v. a. puddle.
هَرَجَّ v. n. bloom, be delighted.	هَنْدَا v. a. banish, expel.
هَرَيَا v. n. become green.	هَنَّس v. n. laugh.
هَزَبَا or هَزَبَا v. n. hurry, be confused.	هَنْكَار v. a. drive away: call.
هَزَدَا v. n. shudder: crash.	هَنْبَا v. n. neigh.
هَزَا v. n. stammer, falter.	هَو v. n. be, exist, become.
هَلَّ v. n. shake, move: tame.	هَوَل v. a. goad, thrust, stab.
هَلَبَّ v. n. toss or tumble about.	هَيَّر v. a. look after; search for, pursue, hunt.
هَلَسَّ v. n. rejoice, be pleased.	هَيْل v. n. swim.
هَلَّكَار v. a. set on, instigate.	هَيْنَكَار v. n. low, bellow.
هَلَّكَور v. a. agitate: v. n. wave.	

THE END.

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ا ب ج د ذ ز س ش ض ط مع
ق ک کل م ن و ه ه ل ا ا ی ی

با ب ت ج د ب ر ب س ش ض ط ط مع
بق ب ک ب ل م ن و ی ه ب ب ل ا ا ی ی

جا ب ت ج ج د ح ر ج س ش ض ط ط مع
حق ح ک ب ل م ن و ی ه ب ب ل ا ا ی ی

سایست بچ شد سرش شش شش طس طس
 سق سق سق سق سق سق سق سق

صا صا صا صا صا صا صا صا
 صق صق صق صق صق صق صق صق

طا طا طا طا طا طا طا طا
 طق طق طق طق طق طق طق طق

Handwritten text in Arabic script, likely a manuscript or a page from a book. The text is arranged in three main horizontal lines, with some smaller fragments above and below. The script is cursive and appears to be from a historical period.

ماست مج در مرشش مضطرب
مق پاک بل مهم من بوجده ملا می

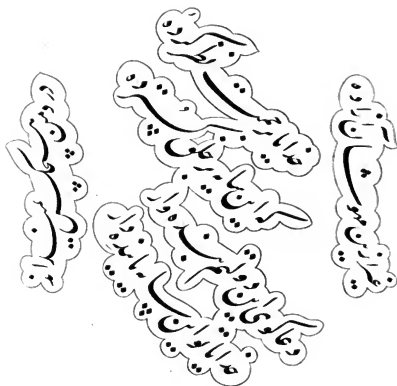
ماست سج در هرشش مضطرب
مق پاک بل هم من بوجده ملا می

ابجد رنو خطی کتب قشش شخضطع لا
البع المذنب القبر عید الحیدرین ریت غفر ذوب

PERSIAN WRITING.

Naskh-talikh

سرکہ در بند کے سر و بیان

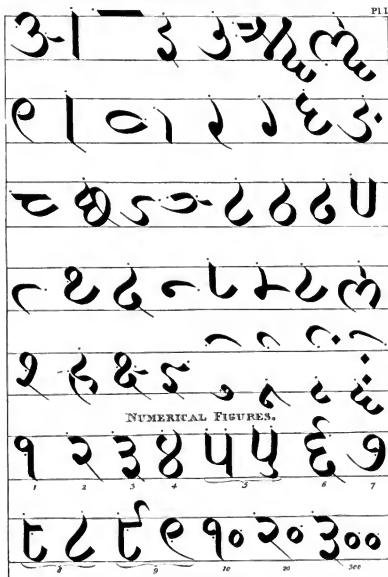


بنو دینست آدمی زاوہ

چون اعلیٰ حضرت از انتظام مهام فکر و گرفتن کیشهای نمایان بادشاهان حیدرآباد
 و حجاب و رخط جمع فرموده جمعیت نموده عازم حضور پرنور حضرت جنت مکانی شدند
 در مسکنی که ریاست حضرت جنت مکانی در صوبه لوار و نونق افزا بودند ملازمت حاصل نمودند
 حضرت جنت مکانی از رغایت سرور برخاسته اعلیٰ حضرت را دعوت عافیت کردند
 هر که در سفر و آمدن خوانهای جوامع بر سر حضرت مبارک فرمودند و بیل سرا که پیشکش
 بنفس نقیض می‌ارشدند و اعلیٰ حضرت را که روزی پنج شای سرافراز نموده بودند در جلد و
 حسن منجیات باهمان نامور گردانیدند و اعلیٰ حضرت بنقد خوبن بیت و کار و سیاحت پیش
 گذرانیدند و مقرر شد که اعلیٰ حضرت یک تخت مبارک حضرت مکانی در صندلی جلوسینموده باشند

THE ELEMENTS
OF THE DEVANAGARI CHARACTER.

PL I



C. Wilson L.L.D. F.R.S. (Jr.)

The dots show the beginning

Engraved by J. J. Watts

Consonants.

Р1.П.

ઓ ઓ ૐ ૐ શ ષ સ હ ળ

Initials and Final Vowels with a Consonant

अक आका इकि ईकी उकु उकू शृक

गृहलृहृलृहृ एके ऐकै ओको औको

Other Forms.

अ आ ऊ ऋ ॠ ए ऐ ओ औ औ औ ऋ ऋ
 ā ā ū ṛi ṛi ē ai ō āū ō āu jh n

आनमलगुश

Double Letters

[illegible]

COMPOUND CONSONANTS.

Double Letters Continued.

P1 IV

[illegible]

COMPOUND CONSONANTS.

Double Letters Continued.

Pl. V.

क्क्य क्य त्त्य त्त्य क्क्क्य क्क्क्य क्क्क्य
kkyy kty ktr ktry ktw

क्क्य क्य क्षण क्षय क्षम क्षम्य क्षय क्षय क्षय
kny kshn kshry kshw kshmy kshy kshr kshw

क्क्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य
khl gdh gjy gdy gdhyy gdhw gny gbhy gmy gry

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
ghry chchy chchyy chchlr chchlw jyy jyw jny

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
nichh nichhy njy dbhy ndy ndr ndw nny nthy nkw

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
nhy nhw nty thr tly ttr ttry ttw tny tny

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
try tzh tzn tzn tzn tzn tzn tzn tzn

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
dbhy dbhr dny dry dvy dvr dhry nty ntr ntry ntr

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
ntry ntr ntry ntr ntr ntr ntr ntr

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
ndhm ndhy ndhw nmy nmw nry nry nry nry

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
mny mpy mby mby lgy lpl lpy lpm shhy

क्क्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य च्च्य
chyy chyy chyy chyy chyy chyy chyy chyy

